

THE 1730
POETICAL
HISTORY:

Wm BEING *Shives*
A Compleat COLLECTION
OF ALL THE
STORIES

Necessary for a Perfect Understanding of the
GREEK and LATINE POETS,
And other ANCIENT AUTHORS.

Written Originally in French by the Learned Jesuit
P. GALTRUCHIUS.

Now Englished, and enriched with Observations
concerning the Gods worshipp'd by our Ancestors in this Island,
by the Phenicians and Syrians in Asia, with many useful Notes
and occasional Proverbs, gathered out of the best Authors.

Unto which are added TWO TREATISES :

ONE,

Of the Curiosities of old ROME, and of the difficult
Names relating to the Affairs of that CITY.

THE OTHER,

Containing the most remarkable Hieroglyphicks of Ægypt.

The Sixth Edition Corrected and Amended.

By MARIUS D'ASSIGNY, B. D.

London, Printed for M. P. and are to be sold by Charles Short-
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Handwritten note:
Alexander Kelly.

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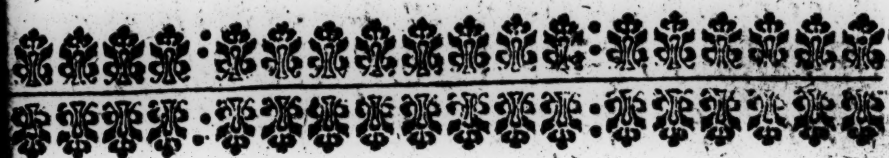
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THE

PREFACE

To the Judicious

READER.

Intend not to make any Apology for this Book: If it cannot justify itself from the idle aspersions of its Enemies, I shall freely consent, that it may undergo Censures. Neither do I intend to court Reader, nor perswade him to the perusal of

I shall only say this, that what others have imperfectly mentioned in several Treatises, and much more, is here in this one Volume briefly comprehended, without much Interpretation, I confess; for I look upon such Expositions as have been already given of the Fables of the Heathen Gods, as the Productions and Groundless Fancies of Religious Minds, who have Laboured to find, the Ignorance of Paganism, the Disco-

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veries of the Gospel; in the contrivances and inspirations of the Devil, the sublimest Mysteries of Christianity. Such Interpreters of the Poets are near related to that wise Expositor of the Revelations, who would needs declare the meaning of the Visions of St. John, by certain Characters, found upon the back of some Fishes, taken near the Northern Pole. The Wit of Man may stretch out a comparison between Light and Darkness, between Vertue and Vice, between Christianity and Gentilism: But I see no Reason to believe, that the latter was a Favourer of the former. The Devils, who were the first promoters of Poetical Inventions, had mistaken their Interest, if they had taught their Worshippers the Redemption of Man by Christ, and entertained them in an expectation of a Messiah to come. Some wise Heathens, ashamed of their Religion, have endeavoured to Allegorize upon all the Fables, and cover those impudent Stories with a vertuous Gloss, as Averroes, that Mahumetan Philosopher, hath done with the Alcoran of his Prophet, for the same cause. The grand design of Satan, the Enemy of Mankind, was to oppose Gods Promises of Salvation, and to settle his Interest amongst Men, by possessing them with Stories, and a Belief contrary to the Gospel of Christ, and by promoting such Practices,

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might engage Men in his service, and cause
to abhor the Sanctity and Purity of Chri-
stianity.

And if these Fables have any thing of re-
ason and truth, they discover more of the estate
of the Devils amongst themselves, than the
Orders of Nature: For we are informed from
learned Heathens, that they did worship
Devils. Porphyrius acknowledgeth it and
others, because since the Preaching of the
Gospel, Men could not have so much familiarity
with them, nor receive from them Instructions
before.

Plato, and his Disciples, call the Heathen
Gods, Jupiter, and the rest, Dæmones. Be-
cause others divide them into three Orders:
The highest is above all Elementary Substan-
ces, with which their Beings have not the least
affinity. The second are appointed for the
governing and routing of the Celestial Globes.
The third are scattered among the Ele-
ments, according to the Doctrine of the Hea-
then Philosophers. Jupiter himself was na-
mely Δαίμων ἀλάσωρ * παλαμναῖος, as La-
ctantius tells us out of the Pagan Writers;
Beelzebub, stiled in Scripture the
Prince of the Devils, is said to be Jupiter
of the Heathens; for Jupiter is called
κόϊος, Muscarius, or the driver away of
Flies; and μυίαγρος, and μυοκτόν, the kil-
ler of Flies; because the Flies are Creatures

Ἀπολλύων, or
Abaddon.

* Whose hand
are stained
with Blood.

Paus. Arcad.
l. i.

Ἀπομύω Δαί-
μων Ἡλεί-
ος, Ρωμαῖοι δὲ
ἀπομύω Ἡ-
ρακλεῖ.

Alexand.

The Preface to the

formed by his immediate Agency, or because the Sun, by whose heat also such Beings are produced, seemed to have been committed before the Apostacy of the Angels, to the power of him, that is now the chief of the Devils; for that cause he is so often named Apollo, Mithra, Osiris, Tharamis, &c. And the Epithets proper to the Sun, are ascribed to Jupiter, as Fulminator; for by the Virtue and Influence of the Sun, Thunder, and all other Meteors, are formed in the second Region of the Air. Despite the Father of Day, Lucetius, because the Sun is the Author of Light, Φῶσφορ, Lucifer, Æthereus, Panomphæus, Ὀυρανός, Aristæus, Aratrius, Ἑλιδέριος, and Ζῶν, because the Sun is the Universal Cause of Life, and Motion. These Epithets attributed to Jupiter, have a relation to the Sun; therefore we may conclude from thence that Jupiter and the Sun, or the Prince of the Devils, are the same in the Theology of the Heathens. The rest of the Gods, Devils, associates of Beelzebub, and subject to his Power, do also bear the names of the most Glorious Stars of the Firmament. They did usurp these names as some imagine, because in the time of their Integrity they had been the moving Angels of the great Bodies of Light; or because they were persuaded by that means to oblige the M

Jupiter dicitur
Lucetius quia
luce nos adju-
vat. Gell.
Jupiter est au-
thor lucis. Ma-
crob. lib. Sat.
Lucifer is the
name of the
chief Devil a-
mongst Chri-
stians.

Euf. de Præp.
Evan. lib. 4.
cap. 9.

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the World to their Worship and Service.

Host of Heaven is called in Holy Writ

מַלְאָכָה, and by the LXX. Μαζουρωθ, which Sui-

understands to be a number of Stars in the

Heavens. Now the learned Rabbins, who

have search'd most into the Nature, and Man-

ners of the living of the Spiritual Beings, do in-

form us, that there is an order of Angels cal-

led Mazouroth, the lowest order, or that

which is degenerated into Devils. It seems

that they did yet bear the Name of the Places

from whence they are shamefully fallen, and do

make use of the blessed Influences, and univer-

sally Credit, of the most beneficial Stars, to pro-

duce to themselves the Homages of mortal Be-

ings.

That the Gods of the Heathens were the

Devils, or Apostate Angels, may also appear

from the express words of Scripture. The

Heathens are said to have worshipped the

Devils in many places, Deut. 32. 17.

They Sacrifice to Devils, 1. Cor. 10. 20.

Some things which the Gentiles Sacrifice,

they Sacrificed to Devils, and not unto

God, Psal. 106. 37. It is said, that the

Israelites did offer their Children unto De-

mons, and in the 65th of Isaias; vers. 11.

There is מַעֲבֹדֵי שֵׁטָן, preparing a

Table for Jupiter, or for Gad; Jupiter

and Gad were the same. This passage is

understood thus by the Seventy Interpre-

ters,

Μαζουρωθ τα
σους ημας των
αδελφων, α εν
συνεθεα ζαι
για καλουνται
Suidas.

Platonici qui
Orphicam Theo-
log. penitus in-
trospecterunt il-
lum observant,
Lunæ Sphæræ
præfecisse Bac-
chum Lichitem,
Mercurii
Sphæræ Sile-
num, Veneris
Lysium, Solis
Trietericum,
Martis Bassa-
reum, Jovis
Sabazium,
Saturni Am-
phietem, octava
Sphæræ Pericio-
riam, nonne
denique Eritro-
mon. See Bo-
chart. in Chan-
l. 1. c. 18.

Our Version
saith: That
prepare a Table
for a Troop, or
for Gad.

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ters, ετοιμάτες τῷ Δαίμονι προσεΐσαν, where you see that Jupiter, and the Star Gad, worshipped as the chief God of that place, are expressly called the Devil. He was also adored in the shape of a Goat.

The Egyptians represent the Sun in their Hieroglyphicks as a Goat; from hence it appears that they did pay so much respect to the Image of this Animal.

Of this kind of Worship Moses speaks Levit. 17. 7. They shall no more offer the Sacrifices unto Devils. In Hebrew the word is לשריף Goats. It seems that this worship of the Sun, in the form of a Goat, was the worshipping of the great Devil. It was his custom to advance his Interest, and persuade the Nations to adore him instead of God, by causing the Names and the Beings most in favour with the People, to be cried up and worshipped. In all the Eastern Nations he bears different Titles: In Rome, he was called Jupiter; in Græcia Zeus; in Persia, Mithra; in Phœnicia, Baal; in Syria, Heliogabalus; in England, Thor, or Belenus; in Egypt, Θεὸς, as Plato saith, or Apis and Osiris; in India, Topan; in Arabia, Dyonusos, in Scythia, Mars; in Moab, Chemos. We must take notice of this particular, otherwise we shall find our selves entangled in the ordinary confusion of Names of Gods, which appear in the Mythologists

Maimonid. lib.

3. cap. 40.

The Devils persuaded many Nations to worship the Beast that was instrumental to Mans Apostacy, that is, the Serpent.

The Egyptians did imagine it to have an immortal nature.

Celius Lampr. Birth of Heliog.

Ægyptios draconculos Roma habuit, quos i'li Agathodæmonas appellant.

And Euseb. in Prep. Evang.

lib. 8. *Θεὸν αὐτὸν ἀσά-*

δοδαίμονα κα-

λεῖσι, ὅμως δὲ

καὶ Ἀργύριοι

Κυνὸν ἐπονο-

μαζοῦσι.

And all Nations

honoured

the Serpents,

because they

imagined they

had something

of Divinity in

them.

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shall not be able to discover any sense. From hence it
is, that the
is, therefore by the chief God, worship-
Worthies, who
in every place, to understand the Chief
desired to be
Prince of the Apostate Angels. He did
esteem'd more
his fellow Devils to share with him in
than Men, did
spect's of the Nations, but they were not
invent, that
universally adored, because their power
the Serpents
inspection was not so universal as his: had begotten
them. See
before the Scripture puts a notable difference
Justin of
between the Gods of the several Na-
Alexander.
of the East. In every place of the
and these evil Spirits had usurped Gods
ts and the Peoples Devotions, and had
on them to Sacrifice unto them Creatures
humane Victims. From hence it is,
the same Name is ascribed to many of
Heathen Gods, and that many of them
called Jupiter, Bacchus, Apollo, &c.
se that these evil Spirits, adored by
Names, and signified by the same Titles,
aunt and reside in several corners of the
d, being inclinable to the same Vices, and
hting to tempt Men to the same abomina.

Many Fables were promoted of the
s, to lessen in Men the esteem of
Great Creator, and to encourage by
means Impiety by these Absurdities. Ac-
cording to this opinion therefore, we are to look
many of the Fables of the Gods as mysteri-
ous

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ous discoveries of the Estate of the Devils amongst themselves; when they speak of Marriages and Alliances between them, they then shew unto us some real Truths, with Condescension to our weak Capacities, and our manner of expression. I will not venture to particularize any of these Mysteries nor offer to interpret things of which we have but strong Conjectures, and a Probable Opinion. I shall only say, that the Dispositions of these several Devils, are clearly manifest in their manner of Worship, the Sacrifices that they did require, and the things ascribed to their tuition. Jupiter the Emperour of Heaven, is the chief and the most powerful of all the Devils, still in Holy Writ, The Prince of the Air, and by the Poets he is called Olympius, because he delights in the highest places. Στρατίας because he hath so many Legions of wicked Angels at his command; Martius, because he did encourage War and Blood-shed amongst Men; Hospitalis, Aristæus, Ἐναιονικός and other good names were given unto him to signifie some remains of Vertue and Goodness, which are yet in this Prince of Darkness. Juno, his Wife, as I conceive, is another Devil, far inferiour in Power and Authority, related to him in a manner proper to their Spiritual Beings, fierce and cruel, encourager of Pride and Wantonness, when

Varro saith
Jupiter is a
God of Palestine, because
the name is
derived from
Jah or Jehovah, the Holy
Name of Almighty God.

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Peacock dedicated to this Goddess was
blem. Apollo seems to be a Devil
ling in Beauty, Knowledge and Wis-
the rest of his Comrades. Neptu-
is some Spirit that delights in Ship-
ks, and amongst the Storms and Bil-
of the raging Sea; therefore he is na-
Ποντομέδων, the Commander of the Sea,
αλύων, famous in the Sea; and the Epithets
er to this Element are ascribed to him, as
σίχθων, Ἐνοσίχαιος, Ἐισίχθων, Κυανοχαίτης,
Pluto is some infernal Fiend, that is
ined to behold the Light, therefore the rest
be Devils have assigned unto him Hell, or
Concavities of the Earth, for his abode.
rs, the God of War, encourageth the effusi-
f Blood: This intimates his Cruelty, and
annical disposition. I could run over the
of the Gods worshipped by the Pagans, but
general intimation may sufficiently disco-
unto the Judicious Reader the other truths
the Fables.

I think that this may be another Reason
the frequent Relations between the Hea-
en Gods, that are all allied one to another.
they had not been discovered unto us in
his manner, the Devil could not have re-
mmended the foul practice of those Vices
hich are described in their Stories; for as
e miscarriages of our lives do depend upon
ur Relations to one another, or to God our
Creator,

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Creator, the Devil could not have proposed a perfect example of those Actions, nor encouraged us to the imitation of them, if he had not invented the same Relations between Apostles and Angels as are between Men. Therefore the Stories of the Heathen Gods, are not only a real declaration of certain Secrets concerning the Estate of the evil Spirits; and the works of Nature, but many of them are ingenious Fables, contrived by the Devil, and delivered to the Poets, to discredit Vertue, and call Vice to Reign with authority among Men. For when the Divinities, whom they did Worship, were guilty of such misdemeanours; when such as had power to punish, were the grand abettors and protectors of their vicious actions, they could neither think it a shameful, nor a dangerous thing to obey their suggestions, and follow their Examples. By this means the Enemy of Mankind did labour to destroy the works of God, and to deface the beautiful Image of our Creator, imprinted in our Souls, with all manner of Vices. The Devils admitted into their Society, and to their Divine Honours many brave Souls, when they were departed out of the World, as Hercules, Amphiaræus, Antilochus, &c. To encourage others on their Service, in hopes of the same Honours and Rewards.

Our Learned Jesuit hath here given an account of these Fables, with their ordinary interpretation

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etation in some places, where they relate
ature, and to its Mysteries. And because
d omitted several things, tending to the
rstanding of the Poets, I have supplied
was wanting in him.

he other Treatises will be no less useful to
me purpose; for several Ancient Authors
frequent allusions to the Roman Anti-
es, and the Hieroglyphicks of Egypt.
fore without the knowledge of these
s, many thousand passages of the Poets
Historians are as obscure, as unknown
to the Blind.

ne of these things have been already col-
in English, I confess, but how, and in
anner, I leave to the Readers Judg-
In this Work I have endeavoured to
these Poetical Stories, and this Scho-
kind of Learning, fit for the perusal of
ous Men, as well as of young Students.
things are related in a different manner,
ding to different Opinions of the best
ors.

Vale,

M. D.



The most Pleasant

I S T O R Y OF THE P O E T S,

Necessary for the Understanding of the
HEATHEN WRITERS.

BOOK I.

The Chief Deities of the Heathens.

CHAP. I.

The Story of SATURN.

He Poets tell us that Heaven, called in † Οὐρανὸς πατ-
Greek † Οὐρανός, and by the Latins γένετο κόσμος
Caelus, was the ancientest of all the μὲς ὁ αἰὼν
Gods. He had * two Sons; the ἀτρεῖες, πρε-
ft named *Saturn*, χροὺς, the God σβυγνέθλ
e, committed an Action full of impiety ἀρχὴ πάντων
πάντων τε

Orph. ni Hymn. and attributed to Heaven what belongs to God alone.
πρῶτον τὸ πᾶν τὸς ἐδυνάστευσε κόσμος, *Apollod.* * Two most re-
e Sons, *Saturnus* and *Titan*, *Apollodorus* makes the name of *Titan*
e common to *Oceanus*, *Cæus*, *Hyperion*, *Crias*, and *Japetus*, who
Sons of old *Cæus*, as *Orph.* saith, Τιτῆνες γαῖης τε καὶ οὐρανὸς
τέκνα. *Apollod.* saith, that *Cæus* cast his Sons the *Cyclopes* into
which was the cause of his misfortune; for *Terra* his Wife, in revenge,
up against him his other Sons the *Titans*; when he was caught,
cut off his Privities; from the drops of that blood have proceeded the
uries, *Alæcto*, *Tisiphone*, and *Megera*; and as *Hesiod* saith, *Venus* also,
Gians, in his *Theogonia*: *Homer* calls *Venus* the Daughter of *Jupiter*,
πάτρης τ' Ἀποδοίτῃ, in his Hymn of *Apollo*. Some say, that
s born of *Saturn*, whom *Jupiter* punished as he had done his Father
and *Homer* names her χρονίς.

upon his Father, with his graceless Syth cut his Privy Parts, and deprived him of the power of Begetting: What he had taken from him, cast into the Sea, where by the continual agitation of the Waves, it found a favourable Womb amongst the Froth; for out of this bleeding substance the Goddess *Venus* was produced, as so do say.

Titan was the Elder Brother of *Saturn*, therefore the Kingdom of the World did appertain unto him by right; but to comply with the persuasions of his Mother *Vesta* and of *Cybele*, Sister, he willingly resigned unto *Saturn* the Scepter for his life, upon this condition; that should never suffer any Male Children to live, that the Empire of the World should after decease return to *Titan's* Posterity.

Therefore *Saturn* was wont to devour all Male Children as soon as they were born; when *Cybele* his Wife was happily brought to of Twins, *Jupiter* and *Juno* together, she carried little *Jupiter* to be conveyed away, and put in the hands of the *Curetes*, or *Corbyantes*, to be them brought up, shewing only *Juno* to her greedy and cruel Husband. The *Corbyantes*, fearing lest the Child should be discovered by crying, invented a new sport, which was to cry and beat the ground in a certain measure, called *Dactyle*, therefore they were also named *Dactyls*. In their hands they had little brass Bells, with which they did meet and strike at one another in order; the noise that they made thereby was so great, that the cries of young *Jupiter* could never be heard by *Saturn*. After that he had several other Children, *Neptune*, *Pluto*, who were also privately nourished by the

No. 1. Dyonis.

l. 21. ver. 249.

Kegvixai λη-

μαι, Prov. of

foul Eyes, for

the Greeks

did represent

Saturn with

filthy Eyes,

and the Gout

at his feet.

Vocatur a Vir-

gilio Viti Sa-

tor, & ab

Orpho

αἰνῶντι,

pure or holy;

μεγαλύνει,

powerful:

γενέτης,

the

first of the hu-

mane race;

εἰς πολυμήνους,

crafty, subtil;

πατριάρχης,

the father of

all:

γῆν τε βλά-

σημα καὶ ἐγε-

νῶ ἀπερίε-

νῶ, &c.

her; and when she was once constrained to
 over unto her Husband the fruit of her Womb,
 in stead of her Child gave into his hands a
 Stone, which he greedily swallowed in the
Apollodorus, saith, that when *Jupiter* came
 of age, he married *Metis*, the Daughter
Ceanus, who gave to *Saturn* a drink which
 him vomit up his former Children, *Neptune*,
&c. whom he had swallowed. As soon
tan was informed how his expectation was
 rated, and what impediments were likely
 to his lawful Succession, contrary to the
 agreement, and the Oath that was gi-
 he resolved, with the assistance of his Sons,
 take War upon *Saturn*. When he had van-
 ed him, he clapt him fast in Prison with his
Cybele, and there kept them until *Jupiter*
 to be of sufficient age to deliver them. But
 having learn'd by some Oracle, that one
 Sons should take from him his Sceptre and
 dom, he resolved to lay snares for his Son
 r, that he might destroy him. This re-
 son was the cause of his final ruine; for
 was so much offended at the design of his
 er, that he revolted from him, and by force
 arms cast him out of his Kingdom, and the
 ire of Heaven; from whence he came straight
Italy to hide himself, and therefore it was
Latium, à latendo. *Non. Dionys. lib. 24.*
 239. saith, that he cast him into Hell; but
 applies this Story to *Nimrod's* Usurpation
 of the Supreme Power. *Janus* the King
 Countrey received him with all civility and
 ct. It is said that *Saturn* brought upon
 that Golden Age, so famous in the Poets,
 the ground did yield all sorts of Fruits

without labour and manuring; when *Astræa* otherwise called *Justice*, did manage the affairs of men, and then they did live together in a perfect love and amity. The Poets mention Four remarkable Ages, the *Golden Age* under *Saturn*, *Noah*, when — *non fixus in agris, Qui regere certis finibus arva lapis*, *Tibul. l. 1. Eleg. 3.* the *Silver Age* was under *Jupiter*, or the Posterity of *Noah*, *Cum primum subiere domos, &c.* the *Bræzen* was under *Nimrod*, *Tum laqueis captæ feras, & fallere visco, &c.* *Virgil.* the *Iron Age* continues yet. This *Janus* was enrolled in the number of the Gods, not only for the favour that he did unto *Saturn*, but also because he was the wisest Prince of his time; and because he had knowledge of the time past, and of that which was to come, for that reason you shall find him represented with two Faces. *Numa Pompilius* the King of the *Romans*, built him a Temple which was always open when the Commonwealth had any Wars, and was never shut but in an Universal Peace.

*Vocabatur Clavi-
er, quia cla-
vim & virgam
geribat in ma-
nibus, Clusius
Patulcius,
Confucius.
Ovid. in Fast.*

Additional Note.

The Learned *Bochartus* endeavours to prove that *Saturn* is *Noah*, and that all the Fables of him are delineations of his true History: His *Golden Age* is expressed by *Martial, l. 12. Epig.* *Ovid, in Metamorph. l. 1.* and *Hesiod, in Theog.* *Noah's Drunkenness* hath occasion'd the *Saturnian Feast* of *Rome*, and his Nakedness, the Law that no man should behold the Gods naked without punishment. *Saturn* is said to be born of *Cælus* and *Terra*, or of *Oceanus* and *Thetis*, because of the Deluge of Water, out of which he passed. The three Sons of *Saturn*, that divided the Empire between them, were equal to the three Sons of *Noah*; the young

am, he proves to be *Jupiter*; *Japhet* to be *Neptune*; and *Sem* to be *Pluto*; and that their different Governments have a relation to the places which they have inhabited. Because *Ham* departed into *Egypt* and *Libya*, places that are hot, is said to have entred into the possession of *Heaven*, for *Lucan* saith, that—*Proxima Cælo est Libya*, lib. 9. Because *Japhet* had to his lot *Europe*, and the Islands, he was made God of the *Sea*. These were noted for their Possessions, but *Ham* was remarkable for his Piety, and care to prepare himself for another life; he was therefore by his profane Brethren established the God of *Hell*, by way of derision, to cast an *odium* upon the truth, that remained still in his Family. This is the opinion of that Learned Divine, and of many others; I conceive, that such as invented these Fables may have had an eye to *Noah* and his Sons, but the Devils, that kept up the Worship of these Gods in their several precincts, had only an intent to make use of the true Stories and Names received by a long Tradition, to oblige the Men of this World to worship them.

Therefore this and the other Interpretations, if well understood, do not contradict that which I have noted in the Preface.

The Poets tell us, that *Cælus* was the Great Grandfather of all the Gods, his Wife *Vesta* brought forth a multitude of Sons and Daughters; from *Hesiod* we are informed of their Names, *Codrus*, *Japetus*, *Theia*, *Hiperion*, *Rhea*, *Themis*, *Anemosyne*, *Phoebe*, *Tethys*, *Saturnus*, *Gygis*, *Titan*, *Brontes*, &c.

Apollodorus saith, that *Cælus* was married to the Earth, of whom he had three sorts of Children, the Gyants with an hundred hands and fifty Heads,

The Number
is 45.

The twelve
chief Gods of
Rome, Juno,
Vesta, Minerva,
Ceres, Diana,
Venus,
Mars, Mercurius,
Jupiter,
Neptunus, Vulcanus,
Apollo.

named *Briareus*, *Gyan*, and *Caus*, the *Cyclopes* and the *Titans*, of whom *Saturn* was the youngest.

The most considerable, were *Saturnus* and *Titan*; the latter was the Eldest, but the Younger got the Empire, until he was thrust out of it by his Nephews the *Titans*. *Jupiter* did afterwards recover it again, with the help of the rest of the Gods who swore fidelity to him upon an Altar, that hath since found a place amongst the Stars. He was so happy in this War, that he put all the *Titans* to death, and so freed his Parents from their fetters. Now from the corrupt blood of the *Titans*, all the Vipers, Serpents, and venomous Creatures of the Earth have proceeded. They were esteemed to be the first that made use of Wheat, having received directions how to sow it from *Ceres* in *Sicily*. That Island was therefore called *Drepanum*, which signifies a Sickle, with which men do reap this sort of Grain, whereas it was before named *Macris* and *Coryca*.

In Greek,
Κρόνος.

Italy from him
was named
Saturnia.

In the Sacrifices of all other Gods the Priest did cover his head. *Virgil*.
3. *Aeneid*.

* He is the same with *Moloch*

of the *Israelites*, for that word is derived from *למלך* he reigned, and Kings and powerful men were called *Saturni* by the Hea

Saturnus was a wise Prince, but unfortunately forced to flye from the fury of his Son *Jupiter* *Belus* into *Italy*, where he taught the Subjects of King *Janus* a more polite manner of living, than they knew before; for this good office *Janus* rewarded him with the half of his Kingdom; he taught them to manure and improve the Soil, and therefore he was called *Sterculinus*. His Priests were initiated in Scarlet Robes, to express their bloody minds; they performed his Sacrifices with their heads uncovered, and did offer unto this cruel God young Infants, for which inhumanity they were all crucified under *Tiberius Caesar*.

* *Saturnus* was painted with six wings, to

expres

I. the heathen Gods.

express the swiftness of Time, and with feet of
 gold, in its hand a Serpent biting its tail, with
 a sickle and an old garment hanging upon him;
 after his Son served him as he had done formerly
 his Father *Cælus*, for he cut off his Privy Parts;
 he was mightily honoured of the *Romans* and
Carthaginians; the latter did every year offer unto
 him humane Sacrifices, which custome was the
 subject of an Embassy from *Rome*; for the People
 of this City esteem'd and honour'd this God, but
 they approved not that Men should be offered to
 him. They were afraid to lose him, therefore they
 kept his Statue always bound with Iron Chains,
 as the *Tyrians* did *Hercules* when their City was
 besieged by *Alexander*.

In *December* were the Festival days of this
 humane God, called *Saturnalia*, a time dedicated
 to debauchery and disorder, as the *Carnival* is in
 the Popish Dominions, for then the Servants did
 take upon them to command their Masters, and
 the Slaves had liberty to be unruly without fear of
 punishment, wearing on their heads a Cap, as a
 badge of Freedom, while these days lasted. It
 was also the custom to send Wax Tapers then, as
 expressions of kindness to friends and acquaint-
 ance; for the *Romans* had this particular respect
 to this God, they caused Torches and Tapers
 to be burning continually upon his Altars. There
 was also that is remarkable, the *Romans* deposed
 under his protection, and in his Temple, their
 treasury, because in his time there was no robbery
 or theft committed; besides they laid up here
 the Rolls of the names of the *Roman* People,
 which were made of the Skin of Elephants.

On his Festi-
 val day they
 did loose him
 from his
 chains.

*Aurea nunc
 revocet Saturni
 festa Decem-
 bri, Nunc tibi
 cum Domino
 ludere verum
 licet.*

This Temple
 was very
 strong and
 secure from
 Thieves.

CHAP. II.

The Story of CYBELE.

* Or *Cybelle*.

* *Cybele*; the Wife of *Saturn*, had several Names, she was called *Dyndimene*, *Beantia*, and the Grand Mother, not only because she had brought forth the Gods, but also because she was the Goddess of the Earth, which produceth all things; and for that reason she was called by the Latins *Ops*, and by the Greeks *Rhea*.

Εὐαδεν ἡ
 Λύκων κλασ-
 γή, καρπῶν
 τε λεόντων.
Horn. of Sybel.

She was wont to ride in a chariot drawn by Lions; her solemn Festivals, called *Megaleia*, were every fourth Month, at which time *Corybantes* that were her Priests, did act the part of Mad men, with their Drums, Trumpets, and such other Instruments. The *Gauls* that had planted themselves in *Phrygia*, did on these days move them selves so much, that by degrees they became really mad, striking one another with Swords, and other Weapons, in wantonness, but many times they grievously wounded themselves. At the end of the Sport, they washed their bodies and their wounds in some River dedicated to the Goddess.

Cybele was also named *Vesta*, but the Poets, their manner is, do vary in this particular; sometimes they call *Vesta* the Wife of *Saturn*, sometimes his Mother, and sometimes his Sister or his Daughter.

They gave unto one person divers names, which agree with different persons, they deal in the same manner with others, with *Jupiter*, *Hercules*, &c.

Additional Note.

Vocatur Dyn-
dimene a mun-
tibus Phrygiæ,
magna mater,
& mater Deum,
bona dea, Ops,
Rhea, Idea
mater, Bere-
cynthia mater,
a loco Phrygiæ,
Δαίμων, πε-
ρὶ αὐτῆς, κα-
λεῖται, Πασ-
ίθεα, Ἥδρα, κα-

The

In Greek *ἑστία*,
derived as
some imagin
from *ἔσθω*, the
Fire.

Vesta à Vesti-
endo terram flo-
ribus & herbis.

There are two
Vesta's in the
Poets, one the
Wife of *Sa-*
turn, and the
other the
Daughter; the
first is taken
for the Earth,
the latter for
the Element
of Fire.

The Goddess *Vesta* was highly honoured by the
Romans; they did distinguish her from *Cybele*
and appoint unto her particular Sacrifices and
Temples, although the Poets do confound the
Names and take one for the other. She was the
Goddess of Elemental Fire, her Temple was round
and in it two Lamps were continually burning.
Some say, that there was in the innermost part
of it a Fire, suspended in the Air in pots of earth
kept always alive by the *Vestal Virgins*: When
it happened, by some misfortune, to be extinct,
some fearful accident did immediately follow
the *Roman* Empire; therefore they punished the
Virgins, by whose negligence the fire did go out
in a very cruel manner. This Goddess was named
Mater, Mother, and she had her Statues standing
in many Porches; from hence is derived the word
Vestibulum, because they were consecrated to
Vesta, as to the chief of the household Goddesses
and there it was that the *Romans* feasted them-
selves; her Temple was magnificent, in it was
laid up the *Palladium*, or Image of *Pallas*,
highly esteem'd of the *Romans*, because the Oracle
had pronounced, that the safety of their Empire
depend upon the preservation of it, and because
the famous *Aeneas* brought it with him from *Troy*, having
preserved it with his household Gods, and his aged
Father, from the burning of that City. The
Romans were so much afraid to lose it, that *L. Caecilius*
Metellus, a man sufficiently renowned for his Valour
and Victories obtained upon the *Carthaginians*
in *Sicily*, hazarded his life to save it from the
Flames when the Temple was burning about three
years. He did then preserve the *Palladium*, but
lost his Eyes in the smোক. The Senate took notice
of his knowledge his care and courage, commanded that

statue should be placed in the Capitol. On the
of *Vesta's* Temple stood her Effigies; which
a Woman sitting, having little *Jupiter* in her
. Her Priests were to keep their Virginity
ears, which was the time appointed for their
dance. They were honoured so much, that
ey did casually meet in the streets an offender,
could procure unto him his pardon; but if
dishonoured the service of their Goddess, by
al Copulation with any Man, they were to dye
out mercy, being condemned to be buried
with water and bread. It was a custom also
solemn Sacrifices, to begin the Solemnity by
ing unto *Vesta*, and to end it by an address
the same Goddess. She was honoured also
e Goddess of Fodder, therefore she was call-
Magna Pales; they offered unto her the first-
s of all things, especially of Frankincense, of
vers, and of Wheat, &c.

*Cum farre &
vino Vestam,
Favumque ro-
gabat. Juvenal
Satyr. 6.*

CHAP. III.

The Story of JUPITER.

When *Jupiter*, the Son of *Saturnus* and
Cybele, had put his Father to flight, he
ded the Empire of the World between him-
and Brothers; he took to his share the com-
d of Heaven, he assigned the Waters to his
ther *Neptune*, and sent *Pluto* to dwell in Hell.

*Vocabatur Pa-
ter, ab Orpheo
πατὴρ ἀνδρῶν
τε θεῶν τε,
Pappæus, Rex,
Jupit. opt. max.
Imperator, Vi-*

*Invictus; quia Princeps Dæmonum, qui sibi Dei omnipot. nomina & honorem
abat, colebatur sub iis nominibus. Dicebatur etiam Solimanus Roma, &
us. Fulminator, Fulgurator, Tonans, Feretrius, & hostem, La-
Stator, Pistor, Lapideus, Aliterius, Diespiter, Vindex, & Jupiter, i.e.
Jupiter, Dapalis, Predator, Ultor, &c. à Grecis vocabatur Ζεύς
à Dicto monte Creta, &c. Idens, Αἰγιόχος, μέγας Ζεύς.*

νιΘ, φεῖταιΘ, μοιραγῆτης, πλέσιΘ, ὑπερδῆξιΘ, ἡλείΘ, πανομο
 καραῖος, εἰσπῆΘ, κατάρσιΘ, κήσιΘ, ξένιΘ, Dodonæus in Epiru
 ejus oraculum; ἈταβύριΘ, ἀπεπάντιΘ, ἀπύσιΘ οἱ λαφύσιΘ,
 κιΘ, σαρδηνιΘ, ἐνδενδρΘ, χρυσουρδῆς, χθόνιΘ, ἱκμαῖΘ,
 σαῖΘ, φύξιΘ, ὕψιΘ, ὁμόλωιΘ, σαώτης, ὕπατΘ, πολιδῆς, πα
 νιΘ, γαμήλιΘ, τελῆΘ, ἀρώτειΘ, ἐναίσιμΘ, ἀδαῖΘ, λαδικαῖΘ
 μων, Affabius apud Arabes, σωπῆς, σωσίπολις, κῶειΘ, κηναῖΘ, αἰ
 γΘ, ἀρβιΘ, ὄρειΘ, ἐπάκριΘ ἐπιχάριΘ, ἔειΘ ὕψιμεδῶν, ἐνφῆ
 vel à locis ubi colebatur, vel à rebus quæ Jovi tribuebantur.

Apollod. relates
 that the Earth
 being concern-
 ed for the im-
 prisonment of
 her Sons the
 Titans, brought
 forth most ter-
 rible Gyants;
 Porphyrio and
 Halcyoneus
 were the most
 noted, the last
 was killed by
 Hercules. Cly-
 tus, Polybotes,
 Eurytus, Hip-
 politus, and
 Agrius were
 the other re-
 markable Gy-
 ants. After

that these were destroyed by the Gods, terra brought forth with the
 stance of Hell; * Typhon in Sicily, Jupiter undertook him, and wou
 him with his Thunderbolts, but he seized upon him, and cut off his
 and legs, and imprisoned him in a Cave in Cilicia, where Mercurius
 him, and delivered him; Jupiter afterwards overcame him, and buried
 under the Mount Aetna.

He

ens, his Arms he could stretch from the
 ern to the Southern Pole; he was half a
 and half a Serpent, as many of the rest were;
 was so dreadful to behold, because he did
 t fire and flame, that the rest of the Gods,
 came to the assistance of *Jupiter*, were frigh-
 nto a shameful flight. They ran into *Egypt*,
 e they changed themselves into the forms
 veral Beasts and Herbs, that they might not
 iscovered. Nevertheless *Jupiter* pursued
 e Children of the Earth so vigorously, and
 so play upon them with his Thunderbolts,
 at last he got the Victory, after which he
 royed all the Race of these Gyants, holding
 y of them Prisoners in the bottom of Hell;
 that they might never rise again, he loaded
 n with huge Mountains, as that of *Aetna*.
 out the same time *Promethus* formed the first
 n of the Earth and Water, animating them
 n the fire of Heaven, which he had stoln away;
 which cause *Jupiter* was so incensed against
 , that he commanded *Vulcan* to tye him upon
 Mountain *Caucasus* with Iron Chains, and
 put an Eagle or a Vulture to devour daily
 Liver, which every night did renew again,
 his greater and continual torment. He re-
 ined in this condition, until *Hercules* by his
 omparable virtue and valour did release him.
 iter was not content with this revenge, he
 t for *Pandora*, that wonderful woman, which
 and the other Gods amongst them, had made
 such a manner, that every one had bestowed
 on her some perfection. By the order of *Jupi-*
 this *Pandora* went to *Epimethus*, the Bro-
 of *Promethus*, with a Box full of Evils and
 ases, as a Present from the Gods: As soon

*Stetit imposita
 Pelton Ossa,
 piper ambos
 pressit Olympus,
 Sen. in Agam.*

*Bochart ima-
 gines that this
 Fable is deri-
 ved from the
 signification
 of the word
 Magog, that
 was the name
 of Prometheus;
 for it signifies
 a Heart de-
 voured, and
 consuming
 with cares or
 otherwise, in
 Phaleg. l. i. c. 3.*

*Pandora was
 married to
 Epimethus.
 Apollod.*

*Æschyl. in
Prometh. vinct.*

as he had opened it to see what was in it, it did fly abroad into the Air, and scattered themselves into all the parts of the Earth; only in the bottom of the Box there was poor Hope alone.

Jupiter having so happily overcome all his Enemies, dreamt afterwards of nothing but his pleasures, which hurried him into many extravagant and infamous actions. Besides that, he committed Incest with his Sister *Juno*, taking her to Wife; besides the Violence committed upon *Ganymedes*, the Son of *Tros* the King of the *Trojans*, whom he stole in the form of an Eagle, and made his Catamite: He committed many thousand Rapes and Villanies to satisfy his brutish passion; as when he took the form of a Bull, he stole away *Europa*, the Daughter of *Agenor* King of the *Phœnicians*. From this *Europa*, the most noble and glorious part of the World borrowed its Name. Notwithstanding all diligence, the watchfulness and care of *Acrisius* the King of *Argos*, who had secured his Daughter *Danae* in a Tower of Brass, this lascivious God found means to enter into it by the top, in the form of a Golden Showre, to accomplish his wicked design, for he begot on her *Perseus*, as we shall take notice in the following History. The World was so full of his shameful pranks that we should scarce find an end, if we once began to relate them all: We shall have occasion to mention some of them in the following pages. We may therefore justly take notice with *Tertullian*, that it was no marvel to see all sorts of men every where so debauch'd, and guilty of so many abominable crimes, seeing that they were persuaded and encouraged by the example of the

they did adore, and from whom they were expect punishments or rewards.

Additional Note.

Jupiter was the chief of the Gods, therefore Kings and Princes were anciently named *Joves*.

Cretans owned him for their Country-man, the *Thebans* also, and several other people; but the former did shew many years the place where he was buried, as *Lucian* informs us. He was nursed by the Nymphs, and nourished with the milk of a Goat; which he afterwards promoted amongst the Stars, and covered his Buckler with her skin; before he is called by the Poets *Aegiochus Jupiter*. His mother saved him from the cruelty of his Father, and of the *Titans* her Brethren, who were always admitted into the room where she was in Labour of her Children; as the Princes of the Blood Royal of *France* are when the Daughter is born, into the Queens Chamber.

* *Humani Joves vocantur*, Plaut. in *Casina*. His Epithets, *Hercens*. *Cui nihil Hercei profuit ara Jovis*. This Altar was in the Yard or Hall of some that were free of the City of *Rome*. *Hospitalis Jupiter*, Greek *Ξένιος*, *Ξεῖνος*, because

he was a Protector of Strangers. *Sabadius Jupiter*. *Jupiter Hammon*, whose temple was in the midst of the Sands and Hills of *Africa*; for *Δυλ* & *Θ* is sand. *Jupiter Dodoneus*, who gave Oracles in the old Oaks of the woods of *Dodon*. *Jupiter Philus*. He was also named *Jupiter Philus*, because he is the God of Love: *Heterius*, because he is the God of Fellowship: *Homogeneus*, the God of Kindred: And *Enhorcius Jup.* because he is the God of Oaths. He is also named *Aratrius*, *Caneus*, *Carias*, *Cnidius*, *Hypatus*, *Omaris*, &c. see before. That which is to be taken notice of in this place is, that there have been many *Jupiters* mentioned in the Poets; *Jupiter Ammon* was the most ancient, he was named *Aethiopicus* or *Assabinus*, as *Pliny* saith. *Jupiter of Asia*: *Jupiter Argivus*; *Jupiter Belus*, worshipped in *Assyria*, *Phoenicia*, the East Countries, and called *Baal*, *Belus*, *Bel*, *Helenus*, *Alagabalus*, *Jupiter Babylonius*, *Beelsamen*, &c. *Jupiter of Arcadia* in *Greece*, or *Jupiter Polycus*. These are the chief that did acknowledge this Name. The Heathens were not unto which of them to pay their respects, as you may see in *Callimach*. *ὅτι καὶ Ἰδαίου ἀείσομεν, ἢε λυκαῖον ἐν ὁδῷ μάλα θυμῶς, ἐπεὶ ἥσος ἡμεῶν, ἡ δὲ σὲ μὲν Ἰδαίους ἐν ἔρεβι φασὶ ἥσος, ἡ δὲ σὲ δὲ ἐν Ἀργείῳ.* All the *Jupiters* have lived in several Ages, but the Actions of them are ascribed to one, namely, to *Jupiter of Crete*.

When

When *Jupiter* went to deliver his Father, Eagle gave him an happy *Omen* of his future victory and greatness, therefore he claimed that as his own.

The *Cecropes* promised him assistance when resolved to drive his Father out of the Kingdom but when they had received his money, they refused to follow him, therefore he changed them into Apes.

As soon as *Jupiter* had cast his Father into prison, from whence he did afterwards escape in *Italy*, all the Gods came to congratulate with him for his victory, in a noble banquet, unto which they were invited by him: *Apollo* sung his praise in a purple garment.

Jupiter commanded that men should not feed upon humane flesh, but content themselves with Acorns, therefore the Oak was dedicated to him. He is called *Jupiter à juvando*; *Diespiter*, quasi *pater*, the Father of the day, and *Ζεύς ἀνὰ τὸν οὐρανὸν* Life, because he is taken for the Heavens and Firmament, that by their continual Motions and Influences do entertain, and infuse life into everything, as also because of the universal power of God, that moves, and supports all visible Beings.

He had as many, and as different Statues and Names; the Heathens painted him like an Old Fellow sitting upon a Throne with a Crown on his head, cloathed with a rich garment sparkling with stars, and representing flashes of fire: In his hand two Globes that intimated Heaven and Earth under him *Neptune's* Trident, and a Carpet, representing the tail and feathers of a Peacock. Sometimes they gave him Thunderbolts in his hand which were painted as crooked Iron Bars, sharp at the end, joyned together in the middle. The

that did worship him in the figure of a Ram, presented his Providence, by a Scepter bearing on the top of it a great Eye. All the People of the World did worship him, especially the *Romans*, who granted to him several titles of honor, and erected many Temples to him in their City, the chief was the Capitol; therefore he was called *Capitolinus*. He was also named *pater indiges* by *Aeneas*, when he arrived in Italy: *Jupiter inventor* by *Hercules*, when he recovered his Oxen that were lost: *Jupiter fere-à feriendo hostem* by *Romulus* who built unto him a Temple: *Jupiter Sator à sistendo*, because he stopped the *Romans* in their flight at the request of *Romulus*: *Latialis Jupiter*, was he that was worshipped by the *Latine* People as well as by the *Romans*. There were also in *Rome*, *Jupiter Sponsor*, *Jupiter Imperator*, *Jupiter Pistor*, *Jupiter Victor*, *Jupiter Lucetius à luce*, *Jupiter Conservator*, & *Jupiter Fecundalis*; because the Beech-tree was dedicated to him, *Jupiter Prædator*, *Marianus*, *Pompeianus*, because *Marius* and *Pompey* had built for him these Temples and Edifices.

CHAP. IV.

Of JUNO, and of her Children.

JUNO was named the Queen of the Gods, the Goddess of the Kingdoms and Riches, because she was Wife of *Jupiter*. She had also a Jurisdiction and a Command over Marriages, and she bore a Serpent on her thigh, which caused many fair Temples and Altars to be erected to her Honour. She brought

*Ades o magni
soror & conjux
consors sceptri,
Regia Juno.
Sen. in Agamemnon.*

Apollod. saith,
that *Jupiter*
kickt him
down from
Heaven, be-
cause he offer'd
to rescue his
Mother *Juno*
out of *Jupiter's*
hands. *Homer*
confirms this
opinion, *Il.* 1.
ver. 590. for
there *Vulcan*
tells his Mo-
ther *Juno*.

ἦδε γὰρ μὲν καὶ
ἀλλοτ' ἀλεξέ-
μενοι μαμαῶ-
τα φίλα ποδὸς

τεταγὼν ἀπὸ βουλῆς θεῶν οἰκίαι.

There have been several *Vulcans*; the first was the Son of *Cælus*; the second, of *Nilus*, named *Opas*; the third, of *Jupiter* and of *Juno*; the fourth was the Son of *Menalius*, he lived nearly in the Islands called *Vulcania Insula*.

Vulcan did the
office of a
Midwife at this
time, for with
a sharp hatchet
he slit *Jupiter's*
Skull for *Pallas*
to creep out.
Lucian. *Dial.*

brought forth *Hebe*, Goddess of Youth, advanced her so far in the favour of *Jupiter*, she always poured forth unto him *Nectar* drink, until she was displaced by *Ganymede*. *can* was also her Son; but when *Jupiter* saw how ill-shap'd and ugly he was to behold, when he came first into the World, he kickt him down from Heaven, so that the poor Babe fell upon Earth, and broke one of his Legs, whereof he halted ever after. When he came to be of years he followed the trade of a Black-smith, work'd for the rest of the Gods, especially *Jupiter*, for whom he made Thunderbolts. For that purpose he had several Forges, or Shops in the Isles of *Lemnos*, *Lipara*, and in Mount *Etna*. Some were appointed to assist him, and they were called *Cyclops*, because they had but one great Eye in the middle of their Forehead; the most famous of them were *Brontes*, *Steropes*, and *Pyræmon*.

But that we may return to the Affairs of *Jupiter*, the Poets do mention a great injury, that he pretended to have received from *Jupiter* when he was resolved alone, without her assistance, to bring forth the Goddess *Pallas*, otherwise called *Minerva*. They tell us, that he performed this design, and that *Pallas* came out of his Brain in a gallant Armor, with a Lance in her hand, dancing a Dance called the *Pyrrhick*, which was proper to Martial Men, invented by *Pyrrhus* Son of *Achilles*, and which was an agreeable Tune, named *Hyporchematick*. For these Reasons the

ed to be the Goddess of War, and to have an
and in fight in all the Battles; they did
vertheless attribute to her the invention of sever
Arts and Sciences, which are the Ornaments
Peace; therefore the *Athenians* paid unto
a singular homage and respect, having insti
ed several solemn Festivals in honour of this
Goddess, as the *Panathenas*, which were kept
th divers rare Spectacles and expressions of
Funo was inwardly chafe at the birth of
s Goddess, because she had no hand in the busi
s; and therefore she resolved to revenge her
f upon *Jupiter*, by the like action; and to have
Child without any acquaintance with her Hus
nd. The Goddess *Flora*, saith *Ovid*, taught her
e means, by giving unto her a certain Flower,
a strange nature, which caused her to conceive
d bring forth *Mars* the God of War, as well
Pallas.

Ἡ σὺν Ἀπὸ
μέλει πολὺ ἐμήσα
εργα, saith Ho
mer of *Pallas*.

Funo entertained in her Service a certain Fellow
of Eyes, called *Argus*, to observe and relate
to her the actions of her Husband *Jupiter*:
then part of his Eyes were oppressed with sleep
e rest were waking. But *Jupiter* was not
eased with this watchful Spy, and therefore he
nt the God *Mercurius* to kill him a sleep with
s Pipe, and kill him, at which *Funo* was in
ardly grieved. Therefore to reward the faithful
s of the dead Servant, she changed him into a
ately Peacock, that shew yet in his feathers the
reat number of the Eyes of *Argus*.

Non. Dionys.
lib. 3.

Ἐκάλον Ἀρ
γὸν ἐπεφύκει
Ἄεσα λυσίτη
δεσμῷ, de Mer
curio, Non. Di
onys. l. 13. ver.
27.

Additional Note.

Funo the Sister of *Jupiter* signifies the Air, she
ved her Brother from death as soon as he was
orn; he requited that good office by Marrying
nd raising her to the honour of Queen of Heaven

Greek ἄνεμος
αἰὲρ ἰνδαῖα
quæ ætheris
penetrat & in
vadit.

and Earth. But she was not willing to consent to this incestuous Marriage; therefore *Jupiter* employed his skill and wit to bring it to pass. He took the shape of a Cuckow, and in a storm lighted upon her lap: *Juno* out of pity received the Bird into her Bosom, to shelter it from the violence of the weather, but when the subtil Bird felt the warmth of her body, it took again the form of *Jupiter*, who obtained his desire, by a promise of present Marriage. Therefore at *Argos* a Cuckow was adored for *Jupiter*.

Hesych. saith, that *Juno* was named in *Babylon*, *Ada*; in *Tyre*, *Itea* and *Belethes*: Her

ordinary Epithets were, *Lucina*, *Natalis*, *Egeria*, *Gaunidia*, &c.

When she was concerned with Marriages and Childbearing, *Talaria*, *Maxima Regina*, *Monta*, *Sospita*, *Matuta*, *Novella*, *Calendaria*, *Capratina*, *Lucinia*, *Feronia*, *ai γένεσσι*, *Samia*, *i βρεφον*, *Argiva*, *λευκωλενος*, *Acrea*, *Cyprea*, *Ammonia*, *Bumia*, *Pharigaea*, *Hoplismia*, &c.

Juno was represented upon a Throne sitting with a Scepter in her hand, and a Crown of Gold upon her head that touched the Clouds. Round about her was the fair and beautiful *Iris*, that was called *Nuncia Junonis*, on every side she was attended by Peacocks, named therefore *Aves Junonis*. She was also represented in another manner, as she was taken for the Moon. She was then called *Lucina*, and painted with Beams of Light about her Face, sitting upon Lions, a Scepter and a Spindle in her hand; and because the Moon hath power upon Women with Child, they made their Addresses unto her in their pain, saying, *Juno Lucina fer opem*.

Juno was also painted with Sheers and a Phrygian cap in her hand, cloathed with a Goats Skin, crowned and girded with Vine Branches, and under her feet a Lions. On the top of her Scepter, which was sometimes given to her, was the Image of a Cuckow, and *Castor* and *Pallux*, two Meteors waiting upon her.

She was adored by all Nations of the World and by all sorts of people. The Souldiers called her *Curetis*, the common people *Pipulania*, the *Misers* *Sotecena*, or *Sospitatrix*, and *Opipena*, the

* Or *Curis*:

See *Martian*:

Sospita Juno

was worship-

ped in *Lati-*

vium. *Tib. Liv.*

new-married people *Interduca*, *Domiduca*, *Unctia*,
Proxia, the Women with Child *Fluona* and *Lucina*.
Three Cities did worship her more than any o-
thers, *Mycenæ*, *Sparta*, and *Argos*. The Poets say, that
she spent her Maiden time at *Samos*, a very plea-
sant Island of the *Archipelagus*, and that *Jupi-*
ter married her there. It is certain, a yearly
Feast was performed every year in remem-
brance of her Marriage, called *Funonia*, at
which time the Maids of all Ages ran Races
in honour of this Goddess, unto whom they pe-
titioned for Husbands, calling her *Juno Pronuba*,
and *Jugalis*; and in *Rome* an Altar was dedicated
to this *Juno Fuga*, where the new-married couple
used to appear to offer Sacrifice. In which this is re-
markable, that they took from the Sacrificed
beast the Gall, and cast it behind the Altar to
express how all displeasure should be banished
from such persons.

The Temple of *Juno* was open on the top, and
Numa Pompilius command'd, that all whores should
not so much as touch or come near her Walls, be-
cause there had been none so much persecuted by
such sort of people as she, and none had greater
cause to abominate them, for her lecherous *Jupi-*
ter was seldom without half a dozen Mistresses.
In the War of the Giants, in the general fright
of the Gods, she fled into *Egypt*, and took upon
her the form of a white Cow, which may be the
cause wherefore this Animal was adored by the
Inhabitants. The Heathens offered to her a white
Cow, Geese, and Ravens, in Sacrifice. *Adrianus*,
the Roman Emperor, presented her a rich Gift;
in one of her Temples he dedicated a Peacock,
her beloved Bird, of pure Gold, with wings round
about, at the extremities he caused all manner of

Juno Februalis
was adored in
February.

From hence
Marriage is
called *Vincula*
Jugalia.

Che tien del no-
do marital la-
cuna. Vinz.
Cattar Imag.
de gli Dei.

sparkling and precious Stones to be put that might serve in lieu of Eyes, and represent perfect form of a Peacock.

Juno was often offended with *Jupiter*, as the just reason, and he in like manner was displeased with her; therefore in his anger *Homer* tells that he hanged her up by the heels. At what sight all the Gods took *Juno's* part and laboured to cast *Jupiter* out of Heaven, but their endeavours were in vain.

She hated all the Children of her Husbands Concubines, especially *Heracles*; therefore she pointed unto him all his Adventures, and he a tumult unfortunately gave her a wound.

It was to this Goddess that *Horatius*, who got the Victory of the *Curii*, built a Temple, to make expiation for the horrid crime committed in his anger; for he kill'd in a fury his own Sister because she wept for her Servant, whom her Brother had slain in a Duel, upon which the happiness of Rome did depend.

Junones were the *Genii* or *Dæmones*, that waited upon Women, but of them hereafter.

The Children of *Juno* were *Hebe*, *Vulcan*, *Minerva*, and *Arge*.

Hebe, the Goddess of Youth, was painted as a dainty Girl, covered with Garlands and Flowers. Her Mother conceived her in a pleasant manner without an acquaintance with a Male; for she

was invited to a sumptuous Feast by *Neptune* at *Jupiter's* Palace, and there she met with a dainty

She is named *Ἥβη* *ἡβή* *ῥέκλαρ* *ἑανόχης*, *Homer* 4. *Iliad*. *Apollo* d. said that *Hebe* was the Daughter of *Jupiter* and of *Juno*, and that *Vulcan* was the Son of *Juno* only; and *Homer* *Odyss.* 12. *Hebe* is named *Ἥβη* *ῥέκλαρ* *ἑανόχης*; by *Homer* *Odyss.* 11. *Ἥβη* *ῥέκλαρ* *ἑανόχης*; *Theocritus*, *πολυκατὰ* *τῆς*.

* This *Juno* was named *Juno Sororia*. There was also in Rome, *Juno Calendaris*, because she was honoured in the Calends.

Juno Novelia, *Juno Februata*, *Opigena*, *Populonia*, &c.

Lithya was also daughter of *Juno* called otherwise *Luccina*.

Præpositam *timidis* *parientibus* *Lithyam*. *Ovid. Met.* 1.9.

She is named *Ἥβη* *ἡβή* *ῥέκλαρ* *ἑανόχης*, *Homer* 4. *Iliad*. *Apollo* d. said that *Hebe* was the Daughter of *Jupiter* and of *Juno*, and that *Vulcan* was the Son of *Juno* only; and *Homer* *Odyss.* 12. *Hebe* is named *Ἥβη* *ῥέκλαρ* *ἑανόχης*; by *Homer* *Odyss.* 11. *Ἥβη* *ῥέκλαρ* *ἑανόχης*; *Theocritus*, *πολυκατὰ* *τῆς*.

of Lettuce, that moyed her imagination, caused her to conceive this *Hebe*, whose Beauty nced her into *Jupiter's* favour, and his ser- for her Office was to present the Cup to him n he was at Dinner with the other Gods. misfortune happened to this young Girl at a n Feast, in the presence of all he Heavenly any that was invited, her heels tript up, and vered her nakedness to them; which accident e *Jupiter* remove her, and place *Ganymede* er Office. She had several fair Temples built her, especially near *Athens*, where all Vaga- ds and idle Knaves found a favourable San- ry, and good entertainment. The Poets tell hat when *Hercules* was admitted amongst the s, *Jupiter* recommended him for an Husband ebe, who was married to him. From this jol- nd pleasant Goddess, all merry Meetings of ch are named *Hebetria*.

Vulcan was also a Child of *Juno*, nursed by is, and the Nymphs, when *Jupiter* kickt him of Heaven. He is taken for the Natural at; therefore the *Egyptians* in their Hierogly- cks did represent an Egg proceeding out of iter's mouth, from which *Vulcan* was ingen- d. The Lightning was ascribed to him, when as dusky and darkish, as the white Lightning

Greek *Ἥβη*

Ἥβη

In Greek *Ἥβη*

Ἥβη, from *παί*

νω to be bright,

or from *ἥβη*

to burn.

Vulcanus à

volvendo, or à

volando. Can-

dor.

He was named

Volcanus, or *Lemniaca stirps*, from the Island *Lemnos*, where he fell down; *Pyro-nigena*, *Mulcifer* & *Mulciber* à *molliendo ferro*, *Duxtor ferreus*, *At-* *Deus*; at the foot of this Mountain there was a Temple erected, and rove planted in honour of him, which was kept by a Dog, that did the vicious in pieces, (if they did offer to approach) but they did n upon such as were vertuous and good men. He is also named *Iguis*, *κυλλοποδίων*, *ἑλώς*, *ἀμοργυήσις*; and by *Homer* *καυλόμεντι*, and *τοτέχνης*; and by the *Egyptians*, *Phthas*, or *Aphthas*; of whom is the verb mentioned by *Snidas*, *Ἀφθὰς* *οἱ ἀελάληκεν*, *Vulcanus* bath ad-ised or spoken to you.

The Star of *Mars* in the Heavens receives an influence from, and is a friend to *Venus*. This is the cause of the Fable. *Philosfr.*

Gallus was the Sentinel at the door, and because he gave not notice of *Apollo's* rising, he was turned into a Cock, that now foretels his rising in the Heavens.

Greek, ἀντι-
ἀνδρὸς τῆ ἀναι-
στη, from kil-
ling.

The *Scythians* had no other God, *Justin.* *Herodotus* saith, that they worshipped other Gods, but did allow no Temples nor Statues but only to *Mars*. *Claudian.*

to *Minerva*, and the red to *Jupiter*. He was an ill shap'd Wretch, insomuch, that *Minerva* scorned his offers, when she was courted by him; he behaved himself very generously in the War of the Giants, for he began the Onset, whilst many of the other Gods fled away. His two Wives were *Aglaia*, and *Venus*. The latter had no kind of love for him, because of his deformity; therefore she sought satisfaction somewhere else, and readily accepted of the embraces of *Mars*: But *Apollo* gave notice of the meeting to poor *Vulcan*, who found a way to surprize the Knave in bed with his Wife. For spreading his Net all over the place, he caught them there together, and to put them to greater shame, he sent for all the Gods to be witnesses of her dishonesty and of his own dishonesty.

He was the only *Black Smith*, that made the Chariot of the Sun, the Armor of the Gods, of the *Heroes*, and *Jupiter's* Thunderbolts. Feasts were named *Protervia*. The *Romans* were about with lighted Torches in honor of him, and sacrificed unto him the Lion.

Mars, or *Marvors*, was another of *Juno's* Children, begot without her Husband's assistance, in revenge of the affront received from *Jupiter*, who brought forth *Pallas* in the same manner, with *Juno's* privity. But some, as *Phurnutus*, say, that he was the Son of *Jupiter* and of *Enyo*; and *Mer* in his fifth Book of *Iliads* saith, that he was the Son of *Jupiter* and of *Juno*. He was never known to *Jupiter*, but in his Minority was nurtured by *Thero*, in the Northern Climates, that are inclinable to War. He was represented upon a Chariot, drawn by two furious Horses, named *Terror* and *Fear*, with all his Armor Defensive and Offensive. His Attendance were the

frig

atful Spirits, *Apprehension* *Contention*, and
 pour. Before him *Fame*, full of Eyes, Ears,
 Tongues, did fly. His Sister was *Bellona*,
 had usually a bloody Whip in her hand. He
 said to be born in *Thracia*, because the People
 that Country offered unto him Humane Sa-
 ces, as other people did the *Wolf*, the *Vulture*,
Dog, the *Pye*, the *Calf*, and the *Horse*. He
 mightily esteemed of the *Romans*, because
 they held their beginning from him, and gave out
 that *Romulus* was his Son. Yet they would not
 set up his Statues and Images to be raised in their
 City, but caused them to stand without, to intimate
 their inclination rather to Foreign than Civil War.
 His Priests were named *Salii*, because they did skip
 about his Altars that were erected under the same
 name as those of *Venus*, to express the happy in-
 fluences, that the Stars, *Mars* and *Venus*, do pour
 down on Children, when they meet in their Na-
 tivities.

He is named
 ἄρης κοινός, a
 common God,
Gradivus,
Quirinus, *Ma-*
ters. Hesych.
Salisubulus,
 cæcis Deus,
 Οὐρίος,
 ἐνυάλιος,
 ἀφνειός, ἔλος,
 αἰμοχαρής,
 χαλκίασπις,
 βρόλοιστος,
 τειχεσιπλή-
 της, &c.

Mavors, sanguinea qui cuspidē verberat urbes,
Et Venus, humanas quæ laxat in otia curas,
Aurati delubra tenent communia Templi.

Claudian.

The Poets take notice, that *Mars* was released
 at the request of *Neptune*, when he was caught in
Vulcan's Bed with *Venus*; for that old God did
 consider, how it might be his own case to be fur-
 nished in the same manner.

CHAP. V.

Of APOLLO and of the SUN.

He is named *ῥήγνης*, because he kill'd at Cuffs *Phorbas* a cruel Robber, that hindred the access to his Temple in *Delphos*.

The Learned *Bochartus* thinks, that *Apollo* was the Son of *Jupiter Hammon*, named *Put*.

It is certain that there have been five *Apollo's* so named, one born in *Delos*, the other in the East Country, whom some think to be *Josua*, or *Hercules Egyptius*; another in *Africa*, &c.

AT last *Jupiter* began to be weary of *Juno* and to desire change; therefore to satisfy his appetite, he cast his affections upon *Latona* whom he entirely loved. *Juno* was enraged when she heard of her Rivals happiness, and set against her a Serpent of a prodigious bigness named *Python*, who crept out of that filthy slime and matter which remained after the Deluge of *Deucalion*, whereof we shall have occasion to speak hereafter. And to the end, that the poor *Latona* might not escape the fury of this Monster, *Juno* had covenanted with the Earth to allow her no other retreat, besides the Island *Delos*, which then was floating in the *Aegean Sea* and sunk under water. *Neptune* out of pity raised it up, and fixed it in a place, so that it might serve for a refuge and dwelling to the Exiled Creature, when she was near the time of her Delivery. *Latona* was there brought to Bed of *Apollo* and *Diana*, upon a large Palm tree leaf which by chance was found in that desolate Island.

When *Apello* came to be of years, he remembered unto what shifts and extremities the Serpent *Python* had reduced his poor Mother; therefore he kill'd him with his Bow and Arrows, after a long and grievous fight, during which, the words *Io Paean* were frequently heard in the Air. From hence is derived the custom of singing and repeating

ting these words in the publick Plays, and in
amphs and Victories.

After this happy Combat, he begot a Son cal
Æsculapius, whom he committed to the Tui
of *Chiron* the Centaure, to be brought up
the Mysteries of Physick; whereof he was
wards esteemed the God. But *Jupiter* strook
Æsculapius, with his Thunderbolts, because
restored to life *Hippolitus*, who had been torn
ieces by his own Chariot horses, when he fled
the fury of his Father, as we shall see in the
y of *Theseus*. The death of *Æsculapius* did
a litle afflict *Apollo*, and because he could
revenge himself upon *Jupiter*, he killed the
ps, that had made the Thunderbolts, with
ch his Son had been smitten. *Jupiter*, was
ly incensed at him for this action, and there-
banish'd him out of Heaven, and depriv'd him
the privileges of his Divinity for a time.
ilst he was thus banished, and shut out of
even, he endured a world of misery. His
erty constrained him to go to the Service of
Pæon King of *Thessaly*, to feed his Sheep for
velihood. For that reason he was esteemed
God of the Shepherds: In this Quality they
offer unto him the Wolf, the Enemy of the
ep. As he one day kept his Cows, *Mercury*,
God of Thieves, stole from him one of the
t, and when he complained of it, and sought
sfaction, the Thief very subtilly stole from
his Quiver that hung upon his shoulders; all
s was turned into sport and laughter.

The misery of *Apollo* could not hinder him
m falling in love with *Daphne*, who would
ver consent unto his intreaties. As she was
e day running from his pursuits, she was chang'd
into

Φοίβε 'Απόλ-
λωνος κρατη-
ρόν δαίλος
αγλαότιμον.
Orph. de *Æs-*
culapio, in
Hymn.
Heraclit. de
Incredibil.

Apollo.

From hence
the Prov. ἐπὶ τῷ
αἰνῷ θνῆτος, a
witty Child,
because he was
a young Thief.

*Pone arcum
 Paan, celeres-
 que reconde sa-
 gittas; Non te
 virgo fugit, sed
 tua tela timet.
 Auson. Epigr.
 100.*

into a Laurel, which therefore was consecrated unto *Apollo*. But he met afterwards with a greater misfortune, when he played with little *Hyacinthus*, his Darling; for while he was sported with him by chance, he strook him in such manner, that he died presently after. The Earth so much moved with compassion at this unhappy accident, that she caused the Flower *Hyacinthus* and a Violet, to rise out of the drops of his Blood to perpetuate his Name to Posterity. *Apollo* was in no small danger by this misfortune; for he did concern themselves for the death of *Hyacinthus*, seeking to revenge themselves upon him, whom being jealous, he fled to the City of *Troy*, where he met with *Neptune*, fallen also into the displeasure of *Jupiter*.

Both together seeing themselves reduced to extreme poverty, in a strange Country, far from their possessions, resolved to enter themselves in the service of King *Laomedon*, to help to build the City. They wrought long for this ungrateful King; but when they saw no hopes of the reward promised to their Labours, they threatened to revenge themselves. *Neptune* with the swelling Waves of the Sea almost drowned him, and all his people; and *Apollo* sent amongst them such a virulent Pestilence, that it caused every where great Desolation and Slaughter.

Apollon. lib. 2.

When *Laomedon* saw into what inconveniences his perfidious dealing had brought him, he consulted the Oracle, that informed him, that there was no other way to appease the displeasure of these angry Gods, but by exposing every year a Virgin of *Troy*, to be devoured by the Sea-Monsters. The Lot fell at last upon the Kings Daughter, *Hesione*; but *Hercules* offered

deliver her, and fight with the Sea-Monster, if *Laomedon* would give him for the reward of his service, the Horses begot of a Divine Seed, which he then in his Stables at *Troy*. The promise was made, but perfidious *Laomedon* stood not to it, when *Hesione* was set at liberty; which so much incensed *Hercules*, that he laid Siege to the City of *Troy*, took and sack'd it, kill'd *Laomedon*, and carried his Son into Captivity, who was afterwards redeemed by the *Trojans*, and for that cause was named *Priamus*, as we shall see in the sequel of our discourse.

After all these Misfortunes, *Apollo* re-assumed his Divinity, and became one of the most respected of all the Gods, not only by the great Number of Oracles, that he gave in several parts of the World, but also by the several Functions and Offices, that were attributed unto him, and the famous Persons, that were said to be his Sons.

First, he was taken for the *Sun*, and in this quality, he had the name of *Phæbus* given to him, which is by Interpretation, *The Light of the Living*. It is true, that some differ in their Relations concerning the *Sun*, and say, that his Father was one of the *Titans*, named *Hyperion*, from whence it is that he is called *Titan*. They have imagined, that he rides upon a glorious chariot, and that every night he goes down to rest in the Ocean until the next day, when the Hours do prepare him his Horses to begin again his Course. He seemed to delight in the Isle of *Chios*, more than in any other part of the Earth, for this reason; because, as *Solinus* doth report, there is never any day so dark or elouded, but the *Sun* appears to the Inhabitants there. Besides they

From hence
the Proverb,
Κολοσσαῖον τὸ
μῆγεθος, of a
huge body.

The *Pythia* did
give Oracles
out of her Bel-
ly, without the
assistance of
mouth or
tongue, there-
fore called ἐσ-
πασπύμβος.
Plutarch. de
Orac.

Palaphat. de
Incredibil.
Apollod. lib. 1.

they say, that in this Island he begat his Daughter *Rhodia*. He sent down into it showres of Gold and caused on his Birth day Roses to open and spread. The *Rhodians* dedicated unto him a famous *Colossus* of Brass, of 800 feet in height, of a proportionable bigness, which was broken down by the *Saracens*, that took the Island, in the year of our Lord 684. When it was beat in pieces they loaded above 900 Camels with it. It was esteemed one of the seven Wonders of the World.

Amongst the famous places where *Apollo* gave Oracles, *Delphos* was the chief. In it was a glorious Temple, or Fabrick, enriched with innumerable Gifts, which came from every corner of the World. In it was a Woman Priest, named *Rhæbas*, otherwise *Pythia* or *Pythionissa*, that received the Enthusiasm, sitting upon a little Table supported with three feet; it was called *Tetrapylon* or *Cortina*, because it was covered with the Skin of the Serpent *Python*.

This God was also esteemed the Inventor of Musick, he slew the Satyr *Marsyas* alive, because he was so Impudent and daring as to challenge him to sing. The *Muses*, that were Daughters of *Jupiter*, and of *Mnemofyne*, were committed to his tuition; their Names were *Calliope*, *Clio*, *Erato*, *Thalia*, *Melpomen*, *Terpsichore*, *Euterpe*, *Polymnia*, or *Polyhymnia*, and *Urania*. They had several Names, according to the several places where they dwelt: Sometimes they were called *Pierides*, because of the *Bois de Pieris* in *Macedonia*, where they were said to be born; sometimes *Heliconiades*, from the Mountain *Helicon*, which is nigh to their beloved *Parnassus*, from whence also they were named.

Naassides; and *Cytherides*, from the Mountain *Liberon*; *Castalides*, and *Aganippides*, from two Fountains, that were consecrated unto them.

These *Muses*, by the assistance of *Apollo*, invented Musick. Their chief Office was to be present at the solemn Festivals, and sacred Banquets, and there to sing the praises of famous Men, that they might encourage others to undertake glorious actions. They were esteemed for their Chastity, which they did profess so much, that when *Adonis*, the Favourite of *Venus*, offered to stir up in them some inclinations of Love, they fell upon him, and put him to death, as some do report.

The Children of *Apollo* were many; besides that *Rhodia* mentioned before, he had *Ætha*, the Father of *Medea*, King of *Colchos*, unto whom was committed the Golden Fleece, by *Phrixus*, the Son of *Atthamas* King of *Thebes*, when he fled with his Sister from the fury of his step-mother, as you shall see in the eleventh chapter. *Apollo* had another Daughter named *Asiphae*, married to *Minos* King of *Crete*; but she grew amorous of a Bull, by whom she had the Monster called *Minotaure*: *Phaeton* was also his Son: This young Gallant had an ambitious fancy to govern the Chariot of the *Sun*, and to give light to the World for one day: But not knowing the right way through the middle of the Air, and wanting strength to rule the winged Horses, that ran so swiftly, he set the Heaven and part of the Earth in a flame: For which cause *Jupiter* being offended, kill'd him with his Thunderbolts, and cast him head long into the River of *Padus* in *Italy*, that is otherwise called

Eri-

From this accident, the Inhabitants of *Africa* are black, as some say.

Eridanus; where his Sisters, afflicted with his fortune, were changed into Poplar-trees, and their Tears into Amber, as the Poets say.

* Daughter of *Pandora*, and of *Epimetheus*.

Apollo. saith, that *Jupiter* sent *Mercury* to inform *Deucalion* what he should do.

Λεοὶ Populi,
quasi λίθας
Lapis.

After this Conflagration, there happened Universal deluge, when *Deucalion*, the Son of *Prometheus*, was King of *Thessaly*; for the waters were so great, as they say, that all living Creatures were destroyed, only *Deucalion*, and *Pyrrha*, his Wife, were forced for the safety of their lives to seek a retreat upon the top of Mount *Parnassus*. When the waters were abated, and they saw themselves alone in the World, they requested the Gods, to create some other men, to keep them Company, or to deprive them of their lives. *Themis*, the Goddess of Justice, sent them word that their desire might be accomplished, if they did but cast behind them the Bones of their Parents. They presently imagined that this Parent was the Earth; therefore according to this order they gathered up the Stones, and cast them behind their backs. Those that were cast by *Deucalion*, were turned into Men; and those that came from *Pyrrha*, became Women. By this Stony Generation all the Earth hath been filled. This Deluge and another that happened in the time of *Ogyges*, King of *Thebes*, are the most remarkable in the Writings of the Poets.

Additional Note.

This *Deucalion* is commended for his Piety and Justice, and is said to have built the first Temple for the Worship of God. It is plain by the circumstances mentioned in the Poets, that this Fable is borrowed from the truth of the Scripture, from the History of *Noah*, who saved himself and his Family from the Universal Deluge by God's appoint-

ointment. *Nicolaus Damascenus* and *Berosus* *daus*, two of the ancientest Historians, mention this Deluge, with some difference from the Scripture. They say, that the Ark in which mankind was saved, continued till their days on Mount *Barin* in *Armenia*, where it was shipped, as well in requital of that good service it had rendered, as because of those Diseases it cured, and the Miracles that it worked. *denus* relates the same Story, with some change of Names. This is an infallible Argument to prove the truth of this Story, seeing so many persons, that lived at such a distance one from another, that they had scarce any correspondence between themselves, but none with the Possessors of *Moses's* writings, do all agree in one relation. Hence it may easily be proved. That they agree in this, and all their other Stories that are agreeable to those of *Moses*, from the Tradition of their Forefathers, as *Moses* had his.

Euseb. in Evangel. præparat.

Cicero mentions four *Apello's*; the ancientest was the Son of *Vulcan*; the second, the Son of a *Phrygian*, born in *Creta*; the third was of *Jupiter* and of *Latona*, who came from the Northern parts, and set up his Standard at *Delphos*; the last, was an *Arcadian* born, called *Nomius*, because he gave unto them Laws: *Arnobius* speaks of the fifth, who was the Son of *Jupiter* and of *Air*, otherwise called *Sol*. All their Actions are attributed to this *Apello*, the Son of *Latona*. *Apello* was one of the most gentile Gods of the *Greeks*, of whom they do not relate such filthy Stories, as of the others. He was the God of Wisdom, Physick, Musick, Learning, and of Poetry. He was represented as a young Man, without a Beard, and Rays of Light about his

Ἀπόλλων ab ἀπολλύειν à destruendo. His Names are, *Nomius*, *Abas*, *Aegyptius*, *Agræus*, *Cerdæus*, *Lycius*, *Grynæus*, *Delius*, *Lemnius*, *Nepæus*, *Patareus*, *Parnæus*, *Hyperboreus*, *Thyræus*; all these names are derived from places where he was worshipped.

D

Head;

He was named also *Oἰλίος*, because the Sun is the Author of health; *Cœlispex*, *Lætons*, *Delphicus*, *Triopius*, *Pteous*, from Mountains near *Thebes*: By the *Egyptians* he was called *Horus*, see *Plutarch* in *Iside*. By others *Φαεσίμβροτος*, *ἐπιτρόπιος*, *μαλλόβεις*, *ἐκάεργος* *Clarius*, from the City *Clarus* of *Asia*; *Hylus*, *Phaeton*, *Parhasius*, *Hyacinthides*, *Musagetes*; and many other names are given to him, from the places where his Temples stood

^a τὰ ἐκ τῶν τρι-

^a πόδος, *Prov.* An infallible Truth. ^b *Apollod.* saith, that the Serpent *Python* was killed by *Apollo*, because it did hinder the approach to the City where the Oracles were delivered at *Delphos*, and so he became Master of that Temple, that did belong before to *Themis*.

Head; in one Hand was an Harp and three Graces and in the other a Shield and Arrows. He is reputed the Father of many Eminent Persons, *Æsculapius*, of *Eleutherius*, of *Delphus*, of *Phidias*, of *Janus*, of *Miletus*, and of *Arabus*, &c. He was famous for Oracles; at *Delphos* was a most stately Temple, enriched with the Gifts of many Princes, dedicated to *Apollo*: *Cræsus* filled it with much Gold and Silver. In it was a dark Cave, where a Trivet of Gold did stand, upon which the *Pythia* or Priest of *Apollo* did sit. When the Oracle was consulted, she began immediately to swell and foam, being possessed with an evil Spirit, which gave an answer to the Parties that were present, who never appear'd with empty hands. The custom was, before the Oracle was questioned, to offer Sacrifice to *Apollo*, that was there named *Ismenius*. Now the Sacrifices that were pleasing to him, were Bulls, Lambs, and young Heifers: The Woolf also, the Crow, the Swan, the Hawk, the Juniper, the Laurel, the Olive, and the Hyacinth were consecrated to him. Some say, that under the Trivet ^a hath been found a Dragon ^b, that gave Answers to the Questioners. In several places he gave Oracles, but the most noted was at *Delphos*, a City in *Greece* that is said to be in the middle of the World, from the Poets report, that *Jupiter*, being desirous to know where the middle was, let fly two Eagles at the same instant, the one from the East, the other from the West, and that they both met at the City of *Delphos*: Therefore in remembrance

a Golden Eagle was laid up in the Temple, consecrated to *Apollo*.

During his Disgrace, he assisted *Alcathous*, as as *Laomedon*, to build his Labyrinth, where had fixed a Stone, upon which his Harp being it gave unto it the wonderful Virtue of sounding melodious Tunes, when it was touch'd with hard Instrument.

The Romans erected several Altars to this God, distinguish'd by many Names. There was one to *Apollo Caelispex*, and another to *Apollo Medici-*

And when *Augustus* got the victory of *Antony*, and *Cleopatra*, he built a Temple to *Apollo Palatinus*, called also *Actiacus*, *Navalis*, *Parætinus*: The Doors were of Ivory and Gold, and within were many Statues of Gold and Silver; it was also enriched with the Spoils of the Army. There was also in Rome, *Apollo Sandaninus*, *Sesianus*, *Tortor*, *Thufcanicus*. They did solemnize in honour of him publick Plays, called *Apollinares*.

Æsculapius was one of his Sons, begotten of a Nymph *Circæis*, and because she had admitted him to her Bed, when she was big with Child, he say *Apollo* kill'd her with an Arrow, but he saved the Child by cutting it out of her Womb. The truth is, This *Æsculapius* was a poor Infant, cast away, and laid in a Wood near *Epidaurus*, by cruel Parents, that were ashamed to own it. The Huntsmen fortunately found it, and seeing a flame about the Head, they look'd upon

it. Named *Phæbigena* of *Phæbus*, *Coronides* from his Mother *Caro-*
Triceus. *Epidaurius*, *Pergamenus*, καύσιο, *Demenæus*, παίων, ἡπιδό-
αἰλαόπης, αἰγλαῖρ. *Deus Opifer* & *Salutifer*, ἀπολυξίανος. He is
call'd by *Orphens*, φοῖβος Ἀπόλλωνος κρατερόν δαίος αἰγλαότιμον, ἔχ-
όντων, ὑγίαιαν ἔχων. &c.

The Persians adored *Apollo*, or the Sun, in the figure of a Lion, crown'd with a Diadem, holding the Horns of an Oxe in his paws. They call'd the Sun *Mithra*. *Trulli-*
an. l. i. contra Marcionem, & Q. Curium.

* Ασκήπιος
ab a privativæ,
& τὸ
σκέλλεσθαι
quia non sinit
mori; vel ab
ἀσκήπης &
ἡπιος quia Me-
dici sunt crude-
les, & blandi.
Οἱ γὰρ ἄνθρωποι
dicebantur *Æ-*

it as a prognostick of the Childs future Greatness. It was therefore delivered by them to a Nurse named *Trigo*, but the Poets say a Goat gave him. He studied Physick under *Chiron* the *Centaure*, proved so excellent a Proficient in this kind of Learning, that he was generally esteemed the best of Physick. In the City of *Tetrapolis*, belonging to the *Ionians*, he had a Temple full of rare Gifts offered by those, that ascribed their Recovery from Sicknes to the Power of *Æsculapius*. The Walls also were covered and hung with the Memorials of the Miracles done by him.

Therefore *Ovid* says, that he was changed into a Serpent.

Ἴδον ἀπὸ λαῶ-
νος τὸν ἐγείνα-
το δὲ Κρόνῳ
νις. *Homer*.

The *Romans* sent for him from *Epidaurus*, where their City was troubled with the Plague. They say, that the Serpent that was worshipped there as *Æsculapius*, followed the Ambassadors of it on board accord to the Ship that transported it to *Rome*, where it was placed in a Temple built in the Island called *Tiberina*. The sick people were wont to go in it, and when they found themselves no better, they reviled *Æsculapius*.

He was painted as an old Man, with a long Beard, crown'd with the Branch of a Bay tree; in his Hand was a staff full of Knots, about which a Serpent had twisted it self; at his feet stood a Dog or an Owl. These particulars are Hieroglyphicks of the Qualities of a good Physician. Who must be as cunning as a Serpent, as vigilant as a Dog, as full of Experience as an old Serpent, to handle a thing so difficult and troublesome as Physick.

It is reported of *Dionysius*, of *Sicily*, that he cast a good jest upon *Æsculapius*, to cloak his sacrilege; for when he came into a Temple where the Statues of *Apollo* and *Æsculapius*, were together, and that of *Æsculapius* had a grave Beneath

affie Gold, he told him that was not just, that should have a Beard, and that *Apollo* his Father should have none; therefore he caused it to be taken away, and melted for his own use.

Unto this God they dedicated the Serpent, the Hen, the Goat, the Dog, and the Dragon; and in his sake in the Woods near the City of *Epirus*, the *Grecians* celebrated Plays every five years, nine days after the *Isthmian*.

CHAP. VI.

The History of DIANA.

THIS Goddess hath three Names, either because of three Offices, that are attributed to her, or because the Poets do confound three Divinities in one. She hath been represented with three heads, and she was called, *Triple Hecate*; in the Heaven she is *Luna*, the Moon; in the Earth, *Diana*; and in Hell, *Proserpina*.

First as she is the Moon she is called *Phæbe*, because of her Brother *Phæbus*, from whom she borrows her Light; she is also named *Cynthia*, *Delia*, from the place of her Nativity. She was very amorous of the Shepherd *Endymion*, that *Jupiter* had condemned to a perpetual sleep, because he had been too familiar with *Juno* his Wife: *Juno* hid him from the sight of *Jupiter* in a mountain. The truth is, that *Endymion* did study very much the Motions of the Moon, and for that end he was wont to pass the nights in several places, to behold her with less interruption. The Sorcerers of *Thessaly* did boast, to have the power of drawing her to the Earth by

Diana quasi Jana or Luna, vel quasi Joviana filia Jovis; Luna à lucendo; Hecate ab ἐκάς, quia longe dominatur.

The Devil that was worshipped for the Moon is named *Lunus*. *Macrob.*

Χαῖρε ἀνέστω θεὰ λευκώλενος δία Σελήνῃ *Homer.*
Heraclit. de Incred.

their Charms. They imagined that she came here below to walk amongst us, when she disappeared to our Eye sight by an Eclipse.

Jun is also called *Lucina*. *Genialis tri Lu i-ra custos*. Sen. in Med.

She is also called *Diana* upon the Earth, and so she is the Goddess of Woods, of Mountains and of Huntsmen: Therefore she is always painted armed with a Bow and Arrows, and three score Maids or Nymphs in her Train. She had some Office when Women were brought to Bed, so she was named *Lucina*. She always kept her virginity, and therefore would never suffer any thing to the prejudice of her Honour. For that reason she did severely punish the rashness of the Huntsman *Actæon*, who when he met her with her followers, beheld her with too much curiosity, whilst she was washing her face. She was not content to load him with reproaches but changed him into a Stag, so that his Dogs, not knowing him for their Master, tore him in pieces. At *Ephesus* was her chief Temple, which was one of the Wonders of the World. *Erostratus* set it on fire, that his Name might be rendered famous, having no other means to get renown but by this wicked deed. The *Ephesians* commanded, that none should offer to mention his Name upon pain of Death. It is remarkable that *Alexander* the Great came into the *VV*orld the very same day that this Fire happened in *Asia*.

It was the custom of certain People among the *Scythians*, named *Tauri*, upon the *Euxine* Sea, when they paid their Homages to this Goddess, to offer unto her nothing but humane Sacrifices. As many *Greeks* as did unhappily make Ship wrack upon their Coast, and all the Strangers that fell into their hands, were condemned

bleed upon her Altars, as we shall see more at
ge in the Story of *Orestes*.

Finally, this Goddess with three Faces was *Pro-*
pina in Hell, although some esteem *Proserpina* to
the Daughter of *Jupiter* and of *Ceres*, who was
ish'd by *Pluto*, when she went abroad upon
ount *Ætna* in *Sicily* to gather Flowers. There-
e it is said, that *Ceres* her Mother, hearing of her
sfortune, travelled all over the World to seek
er her: And at that time taught Men to Sow,
Manure the Ground, to Reap, and change
ir Food of Acorns into that of Bread; for that
son she is worshiped as the Goddess of Corn

Additional note.

Diana the Goddess of Hunting, Child-bearing,
rginity, and Dancing, is said to be the Daughter
Hyperion, by others of *Tartarus*, and of *Cæus*, or
Aristæus; but the plurality do make her the
daughter of *Jupiter* and *Latona*. Her Brother
as *Apollo*; and because she was first born, the
ets say, that she did the good Office to him
d her Mother to help her to be delivered of
m in a Desolate Island, where no other Mid-
fe was to be found; therefore she is esteemed
Goddess that hath an hand in bringing Children
to the World. She always kept her Virginity,
erefore she is represented by a Greek Poet peti-
oning *Jupiter*:

Δός μοι παρθενην αἰώνιον * ἀππα φυλάσσειν.

* She was painted with her Bow and Arrows,
a Silver Chariot, drawn by two white Stags,
ometimes by two Horses, one black, the other
hite. On her Shoulders were two Wings, to
press her swiftness, and in her hands were a
on and a Leopard. She delighted in Hunting,

D 4

and

* Ἀρτεμις ab
ἀρτεμῖω, va-
leo, quia potens
erat Virgo, &
incolumis, à vo-
luptatibusque
aliena.

Therefore by
the Greeks cal-
led εἰλειθυῖα.
See *Homer* in
Hymn of *Ve-*
nus.

* Or ἀτλῶ.
Callimach.

* * This shews
the nature and
property of the
Moon.

* She was called and therefore she was called *Dyctinnis*, from the places where *δίκτυον*, a Net used by Hunters. *

She was adored, *Diana Taurica*, *Persia*, *Mintbia*, *Ephesia*, *Torensis*, *Lyce*, *Sospita*, *Leucophryne*, *Salaminia*, *Alphedia*, *Euclea*, &c. And *Jaculatrix*, *Venatrix*, *χθονία*, *Triformis*, *θηρίπαις*, destroyer of Beasts, &c. therefore named *Lya* or *Lua*. *Τίτανις*, *βραυία*, *ἀγροτέρα*, *Pheraea*, *Daphnea*, *μογοσόκος*; by *Orpheus* *ἀρτεμις εἰλείθυια*, καὶ ἡ *Σεμνή* *προτυρά* and *Acraea*, *Coryphæa*, *Diana*, *Trivia*, *Alphæa*, *Caryatis*, *Iphigenia*, *Elymaitis*, *Priapina*. *Bubastis*, *Elea*, &c. Homer calls her *παρθέον ῥιόχαιραν*, ὁμοτροφὸν Ἀπόλλωνος, &c.

She kill'd the Son of *Pyrenes* the Nymph in chafe; his Mother hearing of this misfortune poured forth such a quantity of tears, that she was changed into a Fountain of that name.

And because she was a Virgin, and no lover of Marriage, the young Maidens that had a mind to change their condition, did first offer Sacrifice to appease and satisfy this Goddess. And when they grew so big, that their Virginal Girdle was too little for them. They came to offer it in the Temple of *Diana*. From hence is derived the expression, *Zonam solvere*, which signifies to be with Child, or to get with Child, or to loose the Virgins Girdle.

The Hunter *Alpheus* was a Suitor to *Diana* but could never obtain his request. Upon her were sacrificed Men and Women, Bulls, Oxen, Boars, and the first Fruits of the Seeds of the Earth. Which because King *Oeneus* neglected to offer unto her, she sent a wild Boar of a prodigious bigness into his Territories, to cause there a destruction. *Ovid* tells us. The Heathens sacrificed Virgins upon her Altars, and instead of them afterwards a white Hart. The most noted place where

There were three degrees amongst her

Priests; *μελλίερν*, Novices entered into the Office; *ιέρν*, Priests; and *παρίερν*, that were grown old in the Service. *Plutarch*.

was worshipped was *Ephesus*, her Temple there
 was built and contrived by *Ctesiphon*, and en-
 riched and enriched by every Prince afterwards.
 It were an hundred twenty seven Pillars, e-
 rected by so many Kings. It was four hundred
 twenty five foot long, and two hundred and
 twenty foot broad, when it was burnt by *Ero-*
stratus; the *Ephesians* rebuilt it again.

Under the Protection of this Goddess were the
 vagabonds, and all Debtors, and all sorts of Woods.
 Her Images were commonly plac'd in the Corners
 of the Streets and Ways, with two Dogs chained
 to her Feet, and therefore called *Trivia Diana*.

Some say, that *Luna*, otherwise called *Diana*, was
 the Daughter of *Hesperion* and *Thæa*, who sorrowing
 for the loss of her dear Brother *Sol*, that was
 murdered and cast into the *Po* in *Italy*, she drown-
 ed her self also in that River. *Sol* afterwards ap-
 peared to his Mother in a Dream, and desired her
 not to weep for his misfortune, because he had ob-
 tained thereby immortality with his Sister. This
 dream she related to the People, who transferred
 the names of *Sol* and *Luna* to the two Lights of the
 heavens, that were before named Fires. And
 because *Thæa* did in a frantick manner, with a
 rattle in her hand run up and down the Coun-
 try, making a noise, they performed the Sacri-
 fices to *Luna*, with the noise of Drums, Kettles,
 cymbals, Trumpets, &c. And when she was
 eclipsed, they made a rattling in the Streets, that
 she might not hear the Enchantments of Witches,
 whom they thought to be the cause of it.

In Greek

μῆνυ, ἀ μῆνα
maneo per an-
tiphrasin, quia
non manet
eadem.

The Romans
 did offer unto
 her the Spoils
 of the Enemy.
T. Liv. 5. Dec.
lib. 5.

CHAP. VII. of BACCHUS.

Homer calls him Διόνυσον Σαμέλης υἱόν but *Hesiod* saith, that he was the Son of *Jupiter* and of *Proserpina*; There have been many *Bacchus*'s, one the Son of *Jupiter* and of *Proserpina*; the second the Son of *Nilus*, the third of *Caprius* a King of *Asia*, the fourth the Son of *Jupiter* and of *Lena*, the fifth the Son of *Nilus* and of *Theone*: See *Cicero*. But the Poets do scarce mention any other *Bacchus*, besides the Son of *Semele*. *A διὸς ἐκ τῆς ὑρβὸς Διόνυσος* *quasi διὸς ὑρβὸς* *quasi διάλυσας, quod curas solvat*; from him some Nymphs are named *Nysiades*.

B *Acchus* was born, in the City of *Thebes*, his Father was *Jupiter*, and *Semele* was his Mother. She suffered her self, while she was big with Child, to be deceived by the persuasions of *Juno*, who hated all the Mistresses of her Husband. For *Juno* disguised her self, and came in the habit of an old Woman to *Semele* telling her, That it concerned both her Interest and Honor, that *Jupiter* should visit her in the same manner as he did *Juno*, with his Thunder bolts in his hand, and that she should beg from him this favour. *Jupiter* could not deny her this request, but it happened that she was by this means consumed, according to *Juno*'s desire. The Child's danger moved *Jupiter*, who presently separated him from his dead Mother, and shut him in his Thigh, until the time of his Birth was expired; so that he did him the Office of a Mother. For that reason *Bacchus* is called *Bimater*. Other Names are given unto him, as * *Dionysius*, *Liber*, *Bromius*, *Lycæus*, *Lenæus*, *Evan*, &c.

As soon as he was born he was delivered to *Silenus* and the Nymphs, some say to *Ceres*, to be by them brought up; they were therefore in reward of their good Service received up into Heaven, and there changed into Stars, now called *Hyades*.

When

When *Bacchus* came to be of Age, he passed through most part of the World, and made War on the *Indians*, whom he overcame, and in his Country he built the City of *Nisa*. He was the first that introduced the Custom of Drunkenness, and at that time wore a Golden Diadem about his Head. His Chariot was drawn by Tygers, his Habit was the Skin of a Deer, his Scepter was a little Lance, adorned with Branches of Ivy and of the Vine. He invented the use of Wine, which he gave to the *Indians* to drink; at which they imagined, that he had given them poison, because it made them both drunk and mad. They did commonly sacrifice unto him Men, but after his expedition into *India*, he was content with other Sacrifices; for they offered unto him afterwards nothing but Asses, and Goats; to signify, that those that are given to Wine, become Sots, as Asses, or as lascivious as Goats. *Bacchus* was brought up with the Nymphs, which teacheth us that we must mix Water with our Wine. He never had other Priests but Satyrs and Women, because the latter had followed him in great Companies in his Journeys, crying, singing, and dancing continually. Therefore they were named *Bacchanales*, *Mimallones*, *Lenæ*, *Assarides*, *Thyades*, and *Menades*, Names that express fury and madness. The greatest solemnities in honour of this God, were every three years, called therefore *Trieterea*, or *Orgya*, from the word *ὄργη*, which signifies a transport of anger, because these mad Women cloathed themselves with Skins of Tygers, Panthers; and in their hair hanging down they ran over the Mountains with lighted Torches in their hands, crying aloud, *Eu hoe Evan, Eu hoe Bacche*; that

Bochart draws most of the Fables of *Bacchus* from the signification of the Hebrew and Syriack words.

Therefore named *αἰνισῆς* Δείνυτο, cruel *Bacchus*.

Εἰς ζεὺς εἰς ἀδης, εἰς ἥλιος, εἰς Διόνυσος. *Orph.*

Anacreon.

that is, Good Son, a name given to him by *Jupiter* when in the War with the Gyants, this *Bacchus* in the form of a Lion, ran violently upon the first and tore him in pieces.

Additional Note.

He was also painted riding upon a Tyger, in one hand a bunch of Grapes, in the other a cup full of Wine.

Bacchus was called *Hedereus*, *Servator*, *Lyfius*, *Lyans*, *Nysæus*, *Leneus*, *Dithyrambus*, *Briſeus*, *Sebaſius*, ἀπὸ τοῦ Σεβάζειν, a venerando, *Iacchus*, *Eleleus*, *Thyanus* *Nyctelius*,

Ovid. lib. 4. Metam. He is called *Vitifer*, *Thyoneus*, *Hor. lib. 1. λυσίτης* *Menoles*, *Methymneus deus*, θεσάπριος, *Osiris*, *Hebon*, λαμπτήρ, *Calydonius*, *Eubulfus*, *Optimi consilii Deus*, *Zagreus*, *Edonius*, in *Ovid. Oreos*, *Vitast* by the *Arabians*, &c. See *Orpheus* in *Hymn*, *Nebrodes* was another Name of *Bacchus*, which *Bochart* derives from *Nimrod*; *Homer* saith, that he was born in *Arabia*: it is probable, that he was adored after his decease for *Bacchus*.

Βάχχος, *Furore percitus*, a mad man, and a mad God.

Juno could never endure the sight of him, therefore she labour'd to drive him out of Heaven, and to banish him from all Society; he fled from her fury, and as he was resting himself under a Tree, a Serpent named *Amphisbæna*, bit him, but he

kill'd

and it with a Vine Branch, which is a mortal
 yson to some Serpents. *Juno* continued her ha-
 d for him because he was her Husbands Ba-
 rd, until she cast him into a fit of madness,
 which made him undertake an Expedition against
Indians and over-run all the East Countries :
Sus was his Companion, from him *Portugal* is
 led *Lusitania*.

The truth is, *Liber*, otherwise called *Dionysius*,
Osiris by the *Egyptians*, was a King of *Nysa*,
 City in *Arabia Felix*, who taught his People,
 and the Inhabitants of the adjoining Countries
 any useful Arts, as the ordering of the Vine, and
 the preserving of the Bees. He established several
 good Laws; he is therefore called *θεσμοφορς*. He
 persuaded the people to sacrifice to their Gods. He
 was therefore mightily honoured by all civil Na-
 tions. The *Grecians* established several Festival
 days in honour of him; the chief are their *Trie-*
nia, kept every three years in remembrance of
 his Indian Expedition, performed in that space of
 time, their *Apaturia*, their *Phallica*, and their
Enneaea in the beginning of the Spring, that he
 might bless their Vines. This latter Festival was
 named *Orgia*, because his Profelytes did express
 it nothing but fury and madness, although this
 name is sometimes taken for all other Festivals.
 The *Romans* had appointed the *Ascolia* in honour
 of *Bacchus*, at which time they carried the Sta-
 tues of this God about their Vineyards, as the Pa-
 stors do beyond Sea their Host, or the Priest's God
 about their Fields, that he might bless the fruits
 of the Earth. Afterwards the Procession of
Ammon, that had Rams-Horns upon his Head; or because
 of the use of Plowing with Oxen, or because Wine makes Men cruel
 and audacious.

He is called
νεπαϊος by
nepo. *Pindar*,
 or *Horat. lib 2.*
Od. 19. and
Ovid. in Sapph.
Accedant capiti
cornua, Bac-
chus eris. Else-
 where he is
 named *Bu-*
vevus because
 he was the
 Son of *Jupiter*
Dionysius first

Bacchus

This Festival is called the Festival of God. it is about the month of May.

Bacchus did return to his Altar, and there raised the consecrated Victim upon the top of a Lance, and burnt it to the honour of *Bacchus* beside: they took his Statues and Images, and hanged them upon high Trees, imagining that they contributed to the increase of the Grapes, and of the Wine.

Now the Beasts that were dedicated to *Bacchus* were the Goats and the Dragons; the Egyptians offered Sows. The Trees consecrated to him, were the Ivy-tree, the Oak, the Fig, the Vine, the Smilax, and the Fir-tree. It was the Custom that all those that sacrificed to *Bacchus* approached his Altars with a Branch or a Crown of one of those Trees in their hands, which they offered unto him. *Bacchus* was sometimes seen with a Garland of Daffadil or Narcissus about his Head. His Priests were Women painted in frightful shapes, with Snakes for their Girdles and Serpents twisted about their Hair, to represent their cruelty; for when they performed the Solemnity of this God, they ran with lighted Tapers and Swords in their hands, and sometimes destroyed one another, as *Agave* did her Son *Pentheus*, for despising *Bacchus* and his Sacrifices.

Philostat.

See Homer in Hymn. and Ovid. Metam.

T. Liv. l. 39.

This God did, as the Poets tell us, punish those persons that neglected or oppos'd his Worship. *Alcethous* was changed into a Bat, because he would not sacrifice to him. And the Pyrats of *Tyre*, that stole him with an intent to abuse him, were changed into Dolphins; for when they had brought him on Ship board, he forced them into the Sea, in the shape of a raging Lion.

T. Livius relates a strange story of the Festival of *Bacchus* in Rome, introduced by a Fortune teller.

er of *Greece*. Three times in a year the Women of all qualities met in a Grove called *Simila*, and there acted all sorts of Villainies, those that appeared most reserved were sacrificed to *Bacchus*; and that the cries of the murdered and ravished creatures might not be heard, they did howl, sing, and run up and down with lighted Torches. When the Senate was acquainted with these night meetings, and their filthy practices, they banished them out of *Italy*, and punished severely the promoters of them.

CHAP. VIII.

of MERCURY.

HE was esteemed one of the most remarkable of the Gods as well for the Nobility of his birth, as for divers Offices attributed to him, which are very pleasantly described in the tenth ode of the first Book of *Horace*.

He was the Son of *Jupiter* and of *Maia*, Daughter of *Atlas*, who bears up the Heavens with his shoulders, he was born upon the Mountain *Cyllene*, which is in *Arcadia*.

His ordinary Office was Ambassador and Interpreter of the Gods; in this quality, he had wings at his Heels, and at his Head, and in his hand a *Caduceus*, which was a Rod with two serpents, twisting their tails about it, in token of peace and amity. It is thought that *Mercury* is

In Greek

*Ἑρμῆς, quia
Interpres erat
et Nuncius*

*Deorum. Mer-
curius, quasi
mercium cu-
rans. Mer-
curi facunde*

*nepos Atlantidis
Horat. l. 1.*

*Ode 10. From
him all Inge-
nious and
Learned Per-
sons were
named Mercu-*

*les, Horat. l. 2. Od. 17. Jovis jussu venio, nomen Mercurii est mihi, Paut.
Amphitr. and Homer calls him Διὸς καὶ Ναιάδος υἱόν. Jamque per lumen
Cyllenius (i. e. mercurius) umbram, Aligero lapsus portabat jussa parentis.
Ital. l. 3. Bell. Pun.*

the

the Discourse which interprets our mind and thoughts, it flies as he did, for there is nothing more quick and speedy than Discourse, which hath the power of gaining and uniting hearts.

Another of his Offices, was to shew the way and to guide the deceased Souls into Hell; therefore the Poets say, that none can dye until *Mercury* comes with his Rod, to break the tye, that unites the Soul to the Body. When these Souls have passed many years in the *Elysian* Fields, and after that they have drunk of the River *Lethe*, we shall see in the following Chapters, the famous *Mercury*, by the virtue of his Rod, doth cause them to pass into other Bodies to live again, according to the Judgment of those that believe in *Metempsychosis*.

He invented the Lute, and a kind of Harp which he presented to *Apollo*. He was also the God of Eloquence, which was of great use to him in his Embassies and Negotiations. He was also the God of Thieves, because he had been a very subtil Thief himself, as may appear by what he did to *Apollo*, when he fed the sheep of King *Admetus*, for he stole from him a great many and was not discovered by any, but only by the Shepherd *Battus*, who was changed afterwards into a Rock by *Mercury*, because he revealed him, notwithstanding his promise to the contrary.

Mercury had one Son by the Goddess *Venus*, his Sister, who was named *Hermaphrodite*. This Child happen'd to meet with the Nymph *Salmacis* at a Fountain; the Gods at her earnest request made both of their Bodies but one, in such a manner, that both Sexes were conserved entire. By this the Poets do give us to understand the union

Ως δὲ αἶθε
καὶ Περσεφόνης
ὦ χθονὶ Ἑσμῆ.
Sophocl.
Electr.

on that should be between married Persons;
ought to be but one body, and one
rt.

Some say that this *Mercury* made *Daedalus* so
cellent an Architect, and taught him so many
e Inventions, that they rendred him famous
over the World. This *Daedalus* left the City
Athens, to offer his Service to King *Minos* in
Isle of *Crete* or *Candia*; where he built a
pyrith with so much art, and with so many
adings, that those that did enter in could
ce get out again. He was shut into it himself,
h his Son *Icarus*, because he had offended the
ag; but he made Wings for himself, and his
n, to fly through the Air out of Prison. All
ngs succeeded well to him; but for *Icarus*, be-
se he ventured too near the Sun, notwith-
nding the admonition of his experienced Fa-
er, the Wax that fastened his Wings to his
oulders melted by the heat of the beams,
d he fell into that Sea, which since bears his
ame.

Additional Note.

Mercury was admired for his nimbleness, He is said to
hich he expressed in several occasions; when be a watchful
stole from *Mars* his Sword, from *Vulcan* a God.
ir of Tongs, from *Apollo* his Arrows and August.
s Beasts, from *Venus*, her Girdle, and from The Egyptians
eptune his Trident. He had also undertaken painted his
convey away the Thunderbolts of *Jupiter*, face half black
at the fear of his displeasure hindred him. He and half of
as much revered by the Egyptians, who Gold.
orshipped him in the Image of a Dog, called Terrill.
nubis; and by the Gauls, who caused se-
eral Men to bleed at his Altars. It is reported
him, that he taught the Arts and Sciences

Some think
him to be
Moses.

Mercurius was
called *Cyllenius*
and *Cyllius*. Ca-
due fer, κηρυξ
δωρ, χρυσί-
εως, *Acace-*
sius, τελε-
φελος, ἀμι-
κλος, ἀργυροδότης, εὐροαίος.

Both by the *Egyptians*, or *Theub*, *T*
ius, &c. *T. Livius* saith that he was *Mercurius*; so doth *Philo* *Bib-*
and that he invented the manner of Writing, and several other *A-*
Πρωτος οὗτος εἰδὼν ἀρεπάλω ἐπὶ βότερω ἐγχείρη. *Mercurius* was
named ἀγώγιος, κεισφόρος. because he was painted carrying a *R-*
διάκρος, *Intermuncius*; ἐπίστυλος, ἡγεμὼν, χαλκιδότης, τελεφεύς
because he did reveal the Mystery of the Trinity to the Heathens,
Guidas saith.

Called there-
fore ἐπιδόλος,
ἐπιδόλος.

Mercurius was also the God of Merchants
of Shepherds, and of Dreams; the *Egyptians*
received from him their Arts and Sciences, and
therefore they did honour him more than other
People. He was painted with the character of an
ingenious man, because they prove very inge-
nious that are born when the Star of *Mer-*
curius governs. He was named *Cyllenius* from
the Mountain *Cyllene*, where he was bred and
born; and *Camillus*, which signifies an Officer.
His Statues were placed in the ways, unto which
they did offer their First-fruits; he and *Min-*
erva were worshipped in one Temple together.
The *Greeks* placed his Image over the door of
their houses, because as he was the God of Thieves,
he was best able to protect the house from their
violence.

His Image was sometimes made as that of
Hercules Gallicus, mentioned by *Caesar*, out of
whose mouth came forth Chains of Gold, which
were

re joynted to the Ears of several little men that
 od at his Feet. This expresseth the power of
 quence, that enslaves and governs the Au-
 ors, and makes men more able to command
 in strength and valour.

CHAP. IX.
 OF VENUS.

WE have already mention'd her Birth in the first
 Chapter, but the other Poets tell us, that she
 is the Daughter of *Jupiter* & the Goddess *Dione*.
 There are three *Venus*'s mentioned in the Poets,
 the first was the daughter of *Celus*, the second crept
 out of the froth of the Sea, the third was daughter
 of *Jupiter* and *Dione*, who was married to *Vulcan*.
 She was the Goddess of Love and Pleasures,
 because of her extraordinary Beauty: Her Cha-
 racter was dragg'd only by Swans and Pigeons, las-
 tious Birds; and the places where she was most
 adored were *Amathus*, *Cytherea*, and *Paphos*,
 pleasant Mountains in the Island of *Cyprus*.
 She had several Children; *Hymeneus* the God
 of Marriages was one of her Sons, and the three
 Graces or Graces were her Daughters; that
 kept her company: She was also Mother of
 two * *Cupids*, Gods of Love; the one was ho-
 nest, the other was the God of unlawful and carnal
 pleasures, he had Wings upon his back, and a Qui-
 ver full of sharp and burning Arrows, by which he
 could enflame and heat their hearts: The is-
 story of *Adonis*, mentioned in Holy Writ, did also
 make her for his Mother. Unto this God no other

*Venus, quod
 per eam omnia
 proveniant.*

Cicer.

*Ἀφροδίτη, ὅτι
 ἀφ' ὧν γενέσθαι,
 quia ex spuma
 nata erat.*

She is named
Kegvídne by

*Homēr, μὴ ποτὶ
 ἢ Kegvídne
 κεχολώσῃ αἰ-
 κεν Ἀχλὺς ἐ-
 πίνε, i.e. Ἐ-
 νεαμ, καὶ α-*

*ἄλιν, Homēr.
 Il. 20.*

* There are
 three *Cupids*;

1. The Son of
Mercurius and
 of *Diana*;

2. of *Mercurius*
 and of

Venus; 3. is

Adonis, born
 of *Venus* and

of *Mars*; *Cis-*

do Nat. Deor. The Greek Poets say, that *Cupid* was the Son of *Celus*
 of *Terra*. *Hesiod.*

She was named *παῖς -*
μος, popularis, because she had been a common Strumpet;

Anaitis; *Amathusia* or *Amathuntia*, from *Amathus* in Cyprus; *Dionea*, from *Dione* her pretended Mother; *Cytheraea*, from *Cythera* an Island; *Phaenicia*, *καλλιπύρις*, *Genetrix*, *Chidia*, *Sicyonia*, *Hortensis*, *ἐλκιδώτης*, *Elephantina*, *Achitis*, *Symmachia*, *Erycina*, *Melania*, *Zerynthia*, *Naxos*, and *ἁδωρ*; by the Egyptians, *Elymea*, *Sycensis*, *Syria*, *Cypris*, *Paphia*, *Acacia*, *Acraea*, *Melinaea*; some of these Names were given to her from Places where she was worshipped.

Additional Note.

In the City of Rome several Temples were built to *Venus*. There was one to *Venus Erycina*, where was the Statue of *Amor Laevis*, dipping Arrows in a River; another to *Venus Libitina*, where the Urns & Coffins of the most considerable of Rome were placed and kept. Another to *Venus Verticordia* who was also called *Dea Viriplacens*, where the women did appear with their Husbands when there was any difference between them, to find some way of reconciliation. After the Ceremonies appointed for that good Office, they did turn to their home many times with that satisfaction that they sought. There were several other Images and Names of *Venus*. There was in Rome, *Venus Calvata*, with a bald Pate; *Venus Barbata*, with a long Beard, falling down to her Navel, *Venus Cloacina*, or *Cluacina*. In Greece the *Lacedemonians* erected a Statue to *Venus* in memory of that famous Victory obtained by the Women of the *Messenians*, their dead Enemies. Her usual Sacrifices were Doves, Pigeons, Sparrows, Swans, &c. The Rose, an inducement to Love, the Myrtle Tree, a Sign

From hence
armed women
are named
ἑπλῆς.
Venus hec i-
belli *Columba*.
Clad.

Peace, were dedicated to this Divinity, who sometimes represented with Fetters at her feet.

Her Children were many; *Priapus* the God of Gardens was the most noted, although he was the most deformed. It is reported, that when *Bacchus* came from *India*, *Venus* went to meet him, and crown him with Garlands and Roses.

He was named Typho, Aduro, Orneates, Lamprosacrus, Pamphiles.

He in requital begot on her this mishapen *Priapus*, who came to be thus deformed by the Inchantments of *Juno*, for he was bewitched in his Mothers Womb. He was no sooner in the world, but when she beheld his ugly shape, she refused him to be conveyed out of her sight.

He was painted in such a manner, that it is not convenient to represent it in this place, on which we may say, that his lap was full of Flowers and Fruits, and in his right hand a Sickle.

Hymeneus was the Son of *Liber* and of *Venus*, was named *Thalassius* amongst the Romans; was the Protector of Virginitie, and the God of Marriages, unto whom the new-married Virgins did offer Sacrifice, as they did also to the Goddess *Concordia*.

In the City of *Rome* there were two *Cupids*, called *Eros* and *Anteros*, to represent mutual love, for they strove one against another, who should have the branch of a Palm-tree that was between them, to express that contention that should be between friends, to deserve the Palm, for the honour of excelling in love and friendship.

Εἶπετε: vocantur *Aligeri Dei*. It is to be noted, in Greek, that εὐστροφία signifies lawful Love, but ἔρως unlawful; they

come from a different Radix. *Cupido* was named *οὐρανός*, *ἰμάρις*, *ἡραπύς*, *Deus*, *Ἰδύος*, *παραματωρ*, *ἔρως*, *ῥωλῆς*, &c.

CHAP. X.

Of AURORA, and of such like Deities.

*Genetrix pri-
ma Roscida lu-
cis. Seneca in
Thyest, act. 4.*

THAT Light, which we perceive before the Rising of the *Sun* upon our Hemisphere hath been taken for the Goddess *Aurora*, who according to the Opinion of the Heathens, do come upon a Golden Chariot, having her fingers dropping with Dew, to foretell the arrival of the *Sun*.

She fell in love with *Tithonus*, the Son of *Lamedon*, whom *Jupiter* at her request made Immortal, without granting unto him the privilege of continuing always young. When he came to be extreme old, he was impatient of those manifold evils that did trouble him in his decrepit Age; therefore he consented to be metamorphosed into a Grasshopper. This Fable contains much truth, for it is certain, that *Tithonus*, a great lover of Astrology, was wont to rise by break of day to behold the Stars. This continual and constant vigilancy had rewarded him with a long life, and preserved him from all sickness; but as old Age, amongst other Vices, is subject to excessive prating, from hence it is that they imagined that old *Tithonus* was turned into a Grasshopper. From this Marriage of *Aurora* with *Tithonus*, did proceed the courageous *Memnon*, who went to the *Trojan War* to the assistance of *Priamus*; and was there challenged into the field and kill'd by *Achilles* in a single fight; at which loss *Aurora* was extremely afflicted; therefore

When his Body was in the flames, upon the pile, changed him into a Bird. The Egyptians to honour his valour, did dedicate unto him a Brazen Statue, of which it is reported, that when it was visited with the Beams of the Morning Sun, it appeared most pleasant, and yielded an Harmony grateful to the Ear.

That Star that we call *Venus*, which rises at break of day, was the Daughter of *Aurora*, it is called also *Lucifer*, or *Phosphorus*, when it marches before the Sun; but at night, when it remains behind, at Sun-setting, it is named *Vesper*, or *Hesperus*: Its Office is to appear at the end of all the other Stars, when they come to lighten the night.

Additional Note,

Aurora is said to be the Daughter of *Hyp-* She is named by the Poets *Aurea*, ἀγγε-
lia, δειπ-
vη, λαμπ-
δος, Mem-
nonis mater,
Lutea Roscida,
Crocea, χρυ-
σός τε οὐκ ἔσται, Pu-
dori color.

If the Heathens have enrolled *Aurora* in the number of the Gods, we must not wonder at what they have believed concerning the Sun, and the Moon, as we have already seen, and of all the other Heavenly Bodies, who were as they were, certain Men, and Animals, translated from Earth to Heaven, and changed into Stars. Several of them held the Rank of Gods, as *Hercules*, *Cepheus*, and his Wife *Cassiope*, his Daughter *Andromeda*, his Son-in-law *Perses*, *Orion*, who was begot of the Seed of

Vulcan when he offered violence to *Minerva* and was also delivered to the Daughters of *Crochus* to be brought up: Because they observed not *Minerva's* advice; but curiously searched into the Basket, where this new-born Monster was hid, they became mad.

This *Erichthonius* was the first that invented the use of Coaches and Chariots, to hide his deformity, because he had nothing but Dragon feet. He was King of *Athens*, and governed his People with Justice and Equity.

At the Northern Pole is that Constellation called *Cynosura*, or the *Little Bear* that serves to direct the Mariners: This *She-bear* was one of the Nymphs that had the tuition of *Jupiter* when he was an Infant. The *Great Bear* otherwise called *Helice*, or *Calisto*, she was Daughter of *Lyacon*, King of *Arcadia*, and was changed into a *Bear* by the Goddess *Diana* because she had dishonoured her Company, suffering *Jupiter* to rob her of her Virginity which she had promised to keep. *Jupiter* was so much moved with compassion, that he carried her into Heaven, and changed her into this Constellation.

Although some name it the *Chariot*, because of the disposition of the Stars that form and represent a perfect Chariot; the Stars that are next adjoining are called *Arctophylax* that is, Keeper of the *Bear*, or *Bootes*, that is the Driver of the Chariot. *Orion* also, who is the fore-teller of Rain, is placed in the Heavens; he had done good service to *Diana* in Hunting, and had so much strength and skill, that he did not fear to meet with any savage Beast although they were the most furious. The Horse *Pegasus* was also

II. the Heavhen Gods.

81

re promoted, and the Serpent that kept the
ples of the *Hesperides*, with the Eagle that
ught *Ganymede* to *Jupiter*; the Whale that
otune sent to devour *Andromeda*, the Great
g, and the Lesser Dog, otherwise named *Pro-*
y, with many other Creatures, that are all
ced either in the *Zodiack*, or in some other
ts of the Heaven.

Orion is said to have been begot of the Urine Ὠρίων τέλει-
των ἀπὸ μὲν τῆς
ἐγὼ δὲ Διὸς
γαίης. Non.
Dionys. lib. 13.
vers. 99.
Jupiter, *Mercury*, and *Neptune*, who pissed
an Oxes Hide, when they were feasted by
ereus, and to requite him for his kind Hospi-
ity, they advised him to bury the Hide ten
onths in the ground, and promised him then
t of it a Child, because he had none. *Orion*
came an excellent Hunter, and in this em-
oyment he served *Diana*; but when he be-
n to boast of his skill, she killed him: Not
ng before he adventured to ravish *Mecops*
aughter of *Ænapius*, who punished him by put-
g out his Eyes; but by *Vulcan*'s help and
istance he recovered his sight again.

CHAP. XI.

NETPUNE, and the Deities of the Sea.

Neptune was one of the Children of *Saturn*; *Neptunus* ab
he had to his lot the Command of the Seas; νεῦτον, which
nd of the Waters, when the World was divided the Egyptians
mongst him and his Brethren; his Scepter was understood to
Trident, and his Chariot a great Shell of the be the Pro-
and extremities of Land, see *Plutarch*. in *Iside*: πρωτοτον or πρωτοτον, a
Phœnician word *UWD-Reshan*, i. e. extended, large and spacious; a word
onymous with *Faphet*; see *Gen.* 9. 21. *Bochart*. in *Phaleg*. lib. 1. cap. 1.
Sea,

Sea, which was drawn either by Whales, or by Sea-Monsters, or by Horfes that had the lower part of Fish. His Wife was *Amphitrite* so named, because the Sea doth encompass about the Earth. He obtained her by the means of a Dolphin, that was afterwards advanced among the Stars, near *Capricorn*. He taught Men the use of the Horfe, which he caused to come forth from the Earth with a blow of his Trident, at the dispute that he had with *Minerva* about the name of the City of *Athens* in the *Areopagus*. Because he had been engaged in a Conspiracy against *Jupiter*, he was confined to the Earth, where he was forced to offer himself to the service of King *Laomedon*, to build the City of *Troy*, as we have seen in the Story of *Apollo*. * The *Tritons*, half Men and half Dolphins, were his Children; they were wont to accompany him sounding certain Shells, in form of a Trumpet. He begot also the *Harpies*, by the acquaintance that he had with the Earth; they were Monsters that did ingeniously and perfectly express the qualities of a Niggard. They had faces of young Maids, although somewhat pale, but their bodies were like the Vultures, with Wings and Claws both at their Hands and Feet; their Bellies were insatiable, and of a prodigious bigness; whatever they touched was infected and spoiled, and they stole all that came near them.

* *Ἰχθυόεντι-
ται*, Vir-
gil. *Aeneid*,
lib. 10.

Additional Note.

Of Neptune.

Neptune was esteemed a famous God, because the Heathens judged him to have the command of one of the Elements; he was called *Confus*, for the Romans do affirm, that he advised them, at the first beginning of their Empire, when they

a scarcity of Women in their City, to steal
 in their Neighbours; the *Sabins*, a convenient
 supply of that Sex. He was named also *Neptunus*
Neptunus, or *Equester*, because he taught Men
 the use of Horses; and as the Fable informs us,
 he created at *Athens* an Horse, when the City was
 young. The *Romans*, to acknowledge the benefit
 that their Empire had received from Horses, in-
 stituted Horse-Races in honour of *Neptune*. The
 God is called by his Name, either because he was
 the Admiral of it in the Reign of *Saturn*, or because
 the greedy and inhumane God did drown him in
 the Sea as soon as he was born. He had a famous
 Temple in *Rome*, enriched with the Spoils of ma-
 rine Sea Victories; but he received a signal affront
 when *Augustus* the Emperour caused his Statue
 to be pull'd down, because he was thought to
 have raised against him a Tempest at Sea, where
 he had received some loss, with no small danger
 to his life.

The Wife of *Neptunus* was the Daughter of
Phobion, *Salacia* by name, i. e. according to
 the judgment of St. *Austin*, the lower part of
 the Sea; others name her *Amphitrite*.

The Ocean where *Neptunus* commanded was
 deemed a God, the Father of the Rivers. His
 figure was much like to that of a River, a great
 man with Bulls Horns upon his Head. His Wife
 was *Tethys*, of whom he had *Nereus*, and *Doris*,
 who married together, and put into the World
 many Daughters, called *Nymphs*. Some of
 them ascended up into Heaven, but those that
 had green locks of hair remained upon Earth,
 amongst the Waters, the Meadows, the Forests.
 The *Napeæ*, the *Dryades*, and the *Hamadryades*,
 dwelt in the Woods, in the Meadows, and
 amongst

Διχδατος εν
 νοσγαι θεοι
 πρως εδωσαν
 το ιππωντε
 δι' αυτης
 ευχαι οωμεν
 τε των. Ho-
 mer. His Str-
 names were
 βασιλευς,
 Trilentifer or
 Tridentiger
 Deus, τανρειος,
 τανρεκενος,
 μυκητης, πρως
 μεδωι, ιππο,
 Tannarius, Hip-
 pocronius, As-
 phaltus, Istb-
 minus, Samius,
 πελαγιος, He-
 liconius, Nisy-
 reus, επωπλιος
 αλχιλιν, κει-
 χειος, Cana-
 bus, εν οπιχδωι,
 γαινοχος,
 ρυμφαγης,
 ευρυβας.

amongst the Flowers and green Pastures.

Naiades were for the Fountains and Rivers.

the *Nereides*, that did borrow their Name

their Father, were appointed to the Sea.

did extremely love the 'Halcyons', Sea-birds.

whom this wonder is related. That they

their Nests upon the Waves of the Sea, in

midst of the most stormy Winters; but

their young ones do peep forth of the

the Sea round about them appears calm, and

it be rough they never come to any damage

The most remarkable of the *Nereides* was

who kept the Name of her Mother. she w

fair that Jupiter fell in love with her: but

he heard the Destinies foretell, that if she

married. He should have a Son far more

regions and more dreadful than his Father. h

lingly left her and gave her to *Pelexus*, the

ther of Achilles whose Actions and Life we

describe in their proper place

The Souls of the deceased are named Nymphs. Yet Homer saith, *ὑμῶν ὀρέσται* *Ἰὲς κῆραι δίδε*, i. e. the Nymphs of the Mountains, the Daughters of Jupiter, they were named Oreades, Oromeniades, and Agrostinae; these and the *ἑρμῖναι* are said to be born of Jupiter; but the

Ἐπιγαιοί, ποταμιοί, θαλάσσιοι, λεημώνια δὲ οἱ λιμναῖοι, of Næreus and Dædalus. *Hesiod* speaks of three thousand Nymphs of the Sea; the most remarkable were *Amalthea*, that nourished up *Jupiter*, *Ovid. lib. 5. Fast.* and *Helice*, who waited upon this God in his Minority; *Ægle* mentioned by *Virgil. Tethis, Amphitroë, Eunice, Calistho* the Daughter of *Lycæon, Gyra, Daulis, Crenis, Salmacis, Thesoaneda, Agno, Lotus, Cyane, Melinoë, Iurna, Ageria, &c.*

* Or rather
Pborci. Hom.

Proteus reigned in the Island of Phara in Egiptus.

Proteus, Neptune's Shepherd, and the Leader of his * *Phoci*, who were called Calves of the Sea, was another Son of *Oceanus* and of *Theia*. The Romans called him *Vertumnus*, because he had the skill to change himself into all sorts of forms and figures, and was a great Fortune-teller; those that intended to make use of him

gypt, therefore named *Pbarius*, by Homer *Pollenius* and

to surprise him, and bind him fast, until
 took his proper and natural shape, and told
 what they desired.

Glaucus, *Ino*, and *Melicerta* were Sea Dei-

Glaucus had been before a Fisher-man;

certain time, having cast his Fish upon the

ss, and perceiving, that by the virtue of a

ain Herb, which they touched, they recei-

a wonderful strength, and did afterwards

into the Sea again; his curiosity moved

to try the virtue of it himself. He had no

her tasted of it, but he fell into a fit of mad-

and cast himself into the midst of the

aves, where the Sea Divinities had a care to

give him, and admit him into their Society.

The Story of *Ino* is more various; *Athamas*

g of *Thebes* had married her in second Nup-

s, after that he had divorced his former

ife, *Nephele*. This *Ino* was resolved to destroy

Phrixus and *Helle*, Children of *Nephele*. *Pha-*

to prevent the danger, ran away with the

m, that had a Golden Fleece, the honor and

hes of his Family. He and his Siffer mounted

on it with a design to flee to some other Coun-

; as they were passing over the *Straits*, be-

een *Asia* and *Europe*, *Helle* fell into the Sea in

right, from hence this place is named *Helle-*

nt. But *Phrixus* arrived happily into the

country of *Colchos*, where he offered his Ram

Jupiter, and since this same Ram hath been

mitted amongst the twelve Signs of the *Zodi-*

k; but the Fleece was put in the hand of *Ætha-*

ng of the Country, who placed it in a Garden

onsecrated to *Mars*, and appointed a good

uard to secure it, as we shall see in the Story of

ason.

Hence Prov.

Γλαῦκος φάγων

πάν οικει ἐν

σάλαιν, Ovid.

Metam. lib. 3.

The truth is,

Glaucus was

an excellent

Diver, that

did common-

ly live in the

Sea.

Palephat.

Juno was mightily concerned for the Child of *Nephele*; therefore she troubled the mind of *Athamas*, and caused him to run mad; in that condition he attempted to kill *Ino* and her Children, but she being surprised with so great a change, cast her self into the Sea with *Melichæus*. *Neptune* pitied her; and therefore received her into the number of the Divinities of his Tribe; afterwards she was esteemed to be *Aurora*, and therefore called *Leucothea*, the Break of Day. Her Son was called *Palemon*, he was the God of the Heavens.

* The Son of *Jupiter*, and of *Arestia* the Daughter of *Hippota*, from whom he is named *Hippotades*; his Wife was *Leopatra*, of whom he had 12 Children, six Sons, and as many Daughters, named by *Demeter*.

We must not here forget the God * *Æolus* for his Empire was upon the Waves of the Sea. He was the God of the Winds, and dwelt in the Islands near *Sicily*, where he kept the Winds close prisoners, giving them liberty when he thought it convenient.

Besides all these, there were certain Monsters that dwelt near the Sea, and terrified the Mariners. In the Straits of *Sicily* were *Scylla* and *Charybdis*. They report this *Charybdis* to have been a Woman of a savage nature, that ran upon all Passengers to rob them. When she had stolen the Oxen of *Hercules*, *Jupiter* kill'd her with Thunderbolts; afterwards he turned her into a furious Monster, and cast her into a Gulf, the bears her name.

Scylla was the Daughter of *Nisus*, King of the *Megariens*; she fell in love with *Minos*, King of *Candia*, and for his sake she betrayed her own Father. For when *Minos* made War upon the *Megariens* (because the Inhabitants of the Country had cruelly put to death his Son *Androgeos*) and held the chief City *Megara* besieged: *Scylla* during the Siege did oft walk up

walls, to recreate her self with the harmonious sounds which proceeded from the stones. when *Apollo* built this City, he often laid Harp upon the stones, and by this means imprinted unto them that virtue, that when they should be touch'd, they should yeild a most delightful sound. This young Princess beholding *Minas* from this place, began to entertain a kindness to him, which perswaded her to deliver the City to him, upon condition that he should yield to her desire and lust. The whole business did depend only upon an hair of a Purple colour, which was in the head of *Nysus*, for whilst he kept it he could not be overcome, therefore when he was asleep she cut it off. This Treason was not unprofitable to *Minas*, but he could not make a Daughter guilty of so much cruelty against her Father, therefore he caused her to be thrown Headlong into a Gulf of the Sea, under the Promontory or Cape that is ever against that *Charybdis*. There she became a most horrible monster, for all her lower parts, from the Girdle downwards, changed themselves into Dogs of several shapes, that continually barked there. Others there are, that relate this story otherwise, as *Ovid* tells us, how *Scylla*, was metamorphosed to a Lark, and *Nysus* into an Hawk, that did persecute her continually for her Treason. These say, that this was another *Scylla*, that the Witch *Circe* changed into this Monster, in a fit of jealousy, because *Glaucus* had less love and kindness for her than for *Scylla*. We shall see in the nineteenth Chapter of the next Book, who this *Scylla* was.

The *Sirens* did also inhabit upon these Coasts daily; their upper part was like fair Virgins, and

Ovid. Metam. lib. 9.

Ἐνθα δ' ἐνὶ
Σκύλλῃ ναιεῖ,
ἔκ. γίγεται
αὐτὴ δ' αὐτὴ
πέλωρ κακὸν
ἔδεκε τίς μιν
γυνήσιν ἐν ἰ-
δών. *Hom. in Od. 12.*

*Dulce malum
pelago Siren,
volucresque
puella Scyllaeos
inter fremitus,
Ec. Claud.*

and their lower did represent the Tail and Bottom of a great Fish. They Sung such melodious Tunes, that the Passengers were charmed and drawn to them, but it was to the end that they might destroy them; therefore they do very wisely typifie unto us unlawful Lust, for its pleasures and allurements will infallibly bring us to an unhappy end, unless we imitate the Example of *Ulysses* who commanded his Men to stop their Ears with Wax, and caused himself to be bound fast to the Mast of his Ship, when he passed these Seas, That the *Sirens* might not prevail on him. This craftiness of *Ulysses* did not a little vex them, for they hoped to obtain him and his Company for they prey.

Additional Note.

Some Heathens did believe *Oceanus* to be the Beginning and first principle of all things; he had a numerous Posterity: *Hesiod* reckons up three thousand Daughters, besides Sons. *Prometheus* was his intimate friend: he did many good offices for the Gods, particularly he brought up and nourished *Juno*.

Hesiod in Theogonia.

Nereus was his Son, who had about sixty Daughters that waited upon *Neptune*, his Habitation was in the *Aegean Sea*: *Hercules* went to enquire of him where he should find the Golden Apples.

When *Juno* had craftily made away all the Children of *Nephele*, except two, she caused the Oracle to demand one of them as a Sacrifice to *Jupiter*, which forced them both to flye away. *Aspasia* her Husband was so incensed at her cruelty, that he took her Son *Learchus*, and cut off his head, and nourished them with this wonderful Ram, that carried them through the midst of the Air; *Phrixus* arrived safe in *Colchis*, where he married *Chloe* the Daughter of *Aetes*, see *Apollod. lib. 1.*

when

. 11. the Heathen Gods.

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ereupon *Ino* in haste caught hold of *Melicerta* cast her self with him into the Sea: He was called *Palemon*, or *Portunus*. God of the Harbors. In some places of *Greece* Children were offered in sacrifice to him.

Vocatur Lencothoe a Graecis, & Marina a Latinis, & habita est Dea maris.

The *Sirens* are noted for their folly and cruelty: These are the names of the chief of them, *Alcyon*, *Pisinoe*, *Thelxiope*, *Molpe*, *Alogophones*, *Scosia*, *Ligea*, *Parthenope*. The last gave her name to the famous City of *Italy*, *Naples*, anciently called *Parthenope*. They played very well upon several instruments of Musick, insomuch that they challenged the *Muses*, by the perswasion of *Proteus*. In the Island of *Crete* was the meeting, where the poor *Sirens* were shamefully overcome by the *Nine Sisters*, who took from them their wings, and made of them Crowns, which they wore, except one who was esteemed the Mother of the *Sirens*, and therefore it did become her not to triumph over the shame of her Daughters. Their dwelling was between *Italy* and *Sicily*, all the Passengers are said to have perished there, but *Orpheus*, who with the sound of his pipe overcame the noise of the *Sirens* voices. *Ulysses* had the happiness to pass also without any harm: It is said, that they were so much grieved at the escape of this last, that they cast themselves adlong into the Sea, and have never since been seen.

Ovid. in Met. lib. 5. Orph. in Argonaut. Virgil, in Aeneid.

CHAP.

CHAP. XII.

Of the Deities of the EARTH.

CYbele that we mentioned in the Second Chapter as the Mother of the Gods, is also Goddess of the Earth, therefore she was painted sitting, and crowned with Towns, and round about her a great number of Animals and Trees. The Shepherds did own her for their Goddess, amongst them she was named *Magna Pales*.

*Vocatür Pan
ovium custos à
Virgil.
Theocrit.*

*Pburnutas
thinks that
Pan signifies
that great God
that includes
all things with
his presence.
He was named
ἐφιάλης, ἀ-
γριος θεός,
βιαρής, λυ-
κῆτος, σιρόης.
συνελίς; and
by the Latins,
Incubus, Fu-*

Pan was eminent amongst the Gods of the Fields; he was the Son of Mercury, who he assumed the form of a Goat to beget him; therefore his Beard and his Feet were like a Goat with Horns upon his Head. He was called *Sylvanus*, although *Virgil* seems to be of another mind. He was the beloved of the Nymphs, who put themselves under his protection, and danced at the sound of his Pipe: The *Arcadians* did honour him as their God, offering unto him Sacrifices of Milk and Honey: The *Romans* also in the month of February, did dedicate unto him certain Festival days, called *Lupercalia*, from the place *Lupercal*, which was consecrated to him by *Evander*, where *Remus* and *Romulus* were afterwards brought up by a Wolf.

Incubus, Faunus, Lycæus, Faunus, Capripes Lampæus, Nomius, Menalius, from a Mountain and by the Egyptians, Mendes; as Herodotus and Suidas relate.

Picus the King of the *Latin* People had a Son named *Faunus*, that was also a famous God of the Fields, he invented many things necessary for *Husbandmen*. He was lookt upon as the Father of the other *Fauni*, and of the *Satyrs*, who did

wear horns upon their Heads, and had Goats

When these *Satyrs* became old, they were called *Sileni*. They were great Tiplers of Wine; chief and the ancientest of them brought up tutored *Bacchus* in his Infancy; he was always described riding upon an Ass. This Animal became famous in *India*, when *Bacchus* made war against the *Indians*; for when it began to fly, the Elephants of the Enemies were frightened and disordered, which was the cause of the Victory. For a reward of this good service, *Bacchus* promoted this Ass amongst the Stars, near the

Additional Note.

Cybele was originally of *Phrygia*, the Daughter of *Menoe*, an ancient King of that Countrey; she was cast into a Wood, and there left to be devoured by the Wild Beasts, upon some distaste that her Father had taken against her Mother. A Shepherd happily finding her, brought her to home, and there caused her to be bred up as his child. She quickly grew famous, when she came to years of understanding, because of her extraordinary beauty and skill in Musick, and in the curing of Infants Diseases, which caused the King to acknowledge her for his Daughter, and to grant to her a Train better befitting her Birth. She afterwards became amorous of *Atys*, a young man of the Country, who because he could not have the liberty to marry her, got her with Child. *Atys* Catull.

was condemned to dye for it, and *Cybele* for grief came mad; so that she left her Fathers Court, and ran up and down the Country with a Pipe and drum in her hand. After her death, when the *Phrygians* were afflicted with scarcity of corn, and other diseases, the Oracle gave them this advice, Ovid. in Metam.

as a remedy to their evils, to worship *Cybele*, a Goddess. She was not well known amongst the Romans, until *Hannibal* was in the bowels of Italy with his Army. The Senate being frightened with several prodigious accidents, that happened at the time, sent to consult the Books of the *Sybil*s, where they found, that the strangers might be driven out of Italy, if *Mater Idæa* did come to Rome. This obliged them to send Ambassadors to *Attalus* King of *Phrygia*; to beg from him the Statue of this Goddess, which was of Stone in the Town of *Pessinunte*. They brought it to Rome, and all the Dames of the City went out as far as the mouth of *Tyber* to welcome her. The next year a Temple was erected for her; her Priests were *Phrygian*s called *Corybantes*, they had over them one called *Archigallus* an Eunuch, as most of them likewise were, therefore called *Semiviri Phryges*. They did perform her Solemnities with a furious noise of Drums, of beating of Brass, and of Musical Instruments. The *Corybantes* are *Jupiter*'s Life-guard because they brought him up. The Pine-tree and the Box were consecrated to this Goddess.

Hence called
Mater Pessinunte, or *Dea Syria*.

He loved also
the Nymph
Syrinx Ovid.

Pan was the God of the Mountains, and Sheep also of Huntsmen, he loved *Eccho*, of whom he had a Daughter called *Irynges*: He was also beloved of *Luna*: His Sacrifices were performed in a deep Cave, situate in the middle of a thick Wood, they were wont to offer unto him Milk and Honey in Shepherds Dishes. He was painted with a stick in one hand, and a Pipe in the other, with a long Beard, and Horns of a great length upon his Head and with Goats Feet.

Faunus was also a God of the Fields; all the Apparitions in the Woods, and all the Voices were attributed to him.

CHAP. XIII.

Of the INFERNAL GODS.

IF we speak of Hell, according to the manner of the ancient Poets, we must represent it as a large subterraneous place, whither the Souls are conveyed when they go out of their Bodies. The God that commands there is * *Pluto*, Brother of *Jupiter* and of *Neptunus*, his Wife is *Proserpine*, the Daughter of *Ceres*; he was constrained to steal her, for he had been refused of all the Goddeses, because of his ill looks, and the darkness of his Kingdom.

Claud. in rapt. Proserp.
 * *Vocatur Dis Pater, Hades, Rex silentum, Aidonius, Agestilaus, Eubaeus, Chthonius Jupiter, Leptynis, Orcus, Summanus, Soranus, Februs Deus, Veditus, &c.*

Several Rivers do encompass it, which we must pass, before we can enter into it: *Acheron* the first; *Styx* the Second, this River did run round about Hell nine times; *Victory* was his daughter, who having been favourable to *Jupiter* in the War against the Gyants, he by her means obtained to so great credit, that when the Gods had sworn by his Waters, it was not lawful for them to act contrary to their engagements; which when they did, they were depriv'd of their *Nectar*, and of their Divinity, one hundred years compleat. The *Styx* did rise out of a Fountain of *Arcadia*, whereof the waters are venomous, and of such a strange nature, that there is no metal that can keep them; nothing but the hollow of an Ass, or of a Mules Hoof, can retain this piercing water. The third River of Hell was the *Cocytus*, which did swell only with Tears. The fourth was *Phlegeton*, whereof the waters were boiling hot.

Charon the Ferry-man, did offer his assistance and his Boat to carry over all that came from this Upper World. He did shew as little respect to the Lords, to the Grandees, and to Princes, as to the meanest Slaves, because Death brings all men to an equality. They whose Bodies had not been buried, did wait many years upon the banks of the River, before they could be admitted to pass with the rest.

*Forantemque
etiam latratu
Cerberus urget.
Claud. in
Ruffinam,*

At the descent from the Boat they met *Cerberus* a great Dog with three Heads, instead of Hair was covered all over with Serpents.

He kept the entry of Hell in such a manner that he suffered all to come in, but none to go out.

*Flower. in
Odell.*

Within was a dreadful *Night*, esteemed Goddess, the eldest Daughter of *Chaos*, and the Mother of several Monsters, that did besiege this unhappy place; for besides *Envy*, *Grief*, *Perverty*, *Care*, *Labour*, *Diseases*, *Cruelty*, *Despair* here were to be seen *Death*, and its kinsman *Sleep*. The latter was honoured as a favourable God to Men, because of the Rest which he procures to us; one of his Officers was *Morpheus*, the God of Dreams, who had the Cunning and Art of taking all sorts of shapes. There were also the *Harpies* condemned to perpetual darkness, and the *Chimera*, that did vomit fire and flame, her Head was like a Lions, her middle like a Goat, and her Tail did resemble that of a furious Dragon.

*Πρότε δὲ λείων,
ὄμειν δὲ δει-
κνόν, μέσση δὲ
γίγαντες. Hom.
Iliad. lib. 6.
vers. 181.*

*Eumenidum
ignes, Wars.
Et face muta-
ta bellum inte-
grabat Enyo.
Stat. in Theb.
l. 3.*

In these subterraneous places was the abode of the Furies, called otherwise *Diræ* or *Eumenides*; their names were *Tisiphone*, *Megera*, and *Alecto*; they were armed with flaming Torches, out of their mouth proceeded a filthy froth, a sign of their raging humour; their eyes did sparkle as

light

htning, and their Heads instead of Hair were
orned with long and dreadful Vipers.

In the Palace of *Pluto*, the three Sisters, (named
Parca) *Clotbo*, *Lachesis*, and *Atropos*, did reside.
These were the fatal Goddesses, or the Destinies,
that did appoint unto every one the several adven-
tures of his Life; what they had decreed accord-
ing to the Judgment of the Gods could not be
altered: They were more especially busied in
winding the Thread, and disposing of the course
of Mens Lives. The youngest held the Distaff
and did draw the Thread, the second in age did
wind it about the Spindle, and the third old and
crepit did cut it off, and this was followed with
the immediate death of the person living.

As soon as the Souls were arrived in Hell, they
went to give an account of their Lives before
Minos, *Rhadamanthus*, and *Æacus*, their Judges,
who had in their keeping the fatal Chest, where
the Names of all the living upon Earth were Regi-
stered; out of it was drawn every mans Name,
when he was arrived at the end of his days. The
Gods had intrusted these Men with this Office,
because during their Lives they had been very just
in their Judgments. Here we must not forget
what is related of *Æacus*, when the Plague had
carried away all the Inhabitants of the Isle of
Ægina, where he was King, he obtained of *Ju-*
pter the favour that all the *Ants* should be changed
into Men, that the Island might be again filled
with Inhabitants, they were therefore called *Myr-*
midones. The truth is, they were thus named,
because they did mightily apply themselves to the
improvement of the ground, and like *Ants* were
always stirring it up.

Sic Parca vo-
luere. Stat. in
Theb. l. 4.
Of an inevita-
ble death.

Clotbo eolum
retinet. Lach-
sis net & Atro-
pos occat. They
are called also
nona, decima,
morta.

Urna nec in-
certas, versat
Minora sortes,
Claud.
Nunquam stan-
te Pelopeia do-
mo. Minos vo-
cabit. A Senec.
act. . in Thy-
este; i. e. Pel-
opos, the great
nal Judge,
will always be
busie to con-
demn offend-
ers, whilst
Pelop's Fami-
ly remains

When these infernal Judges had pronounced their Sentence against the wicked Souls, they were cast headlong by the Furies into the bottom of *Tartarus*, a dreadful place designed for their punishment.

*Pejus inventum
est sti arente
in undis ali-
quid, & pejus
fame biantie
semper? A. Se-
nec. Thyest.
act. 1. i. e.
The ruine of
the Family,
worse than
the torments
inflicted upon
him in Hell,*

There were to be seen the Gyants and the *Titans* in the midst of the flames, loaden with huge Mountains, to hinder them from rising again; and *Tantalus*, who was ready to perish with hunger and Thirst, encompassed with the abundance of all sorts of dainties. There was also *Salmones*, the King of *Elis*, who had been struck dead with *Jupiter's* Thunderbolts, because he had the impudence to counterfeit and play the God upon a Bridge of Brass, causing his Chariot to run over it, that it might make a noise like that of Thunder. In his course he cast on every side flaming Torches to represent the Lightning, and such of the Spectators, upon whom they did unhappily fall, were cruelly murdered by him.

In this place also were the *Danaides*, or the *Belides*, so named from *Belus* their Grandfather, they were the Daughters of *Danaus*, from whom the Greeks have taken their name *Danais*. This *Danaus* was forced to marry them to the Sons of *Egyptus* his Brother; they were equal in number, for *Egyptus* had fifty Sons for the fifty Daughters of *Danaus*. But these wretched Creatures cut their Husbands Throats the first Night that they came together, only one excepted; therefore they were condemned in Hell to fill up with Water a Tun without a bottom, which they could never effect, because at the same time, that they poured it in, it ran out at the other end.

Virgil.

Horat.

Here

Here was also one *Sisyphus*, a famous Rob- *Sisyphi lapis*
ber, forced to heave up a great Stone with his *lubricus, Prov.*
shoulder to the top of a Mountain; when he was *in Senec. for a*
most come to the end of his labour, it fell a- *continual tor-*
gain to the bottom, so that he was constrained *ment that re-*
be always beginning. *turns upon*
one.

Ixion was here tyed about a Wheel, that
did continually move. He was condemned to
his punishment, because he had been so bold as
to seek a too familiar acquaintance with *Juno*: *Membra celeri*
Jupiter to be better informed of his intentions *differens cursu*
presented unto him a Cloud in *Juno's* likeness, *rota. A. Sen.*
whom he begot the *Centauri*, half Men and
half Horses.

All the Men, that had lived an honourable
life, and all those that had ended their ap- *Ψυχὴ δ' ἐν*
pointed time in *Tartarus*, were conducted in *πῶτον πλε-*
the *Elysian* Fields, places that did abound with *μὲν, αἰδὸς δ'*
all manner of delights and satisfactions. But *ἐλπίσει.*
at the end of a certain number of years, they *de Hellore, M.*
did return into the World again, to live in other *22. c. 362.*
bodies; and that the Souls might not retain any
remembrance of these *Elysian* Fields, they drank
of the River *Lethe*, that had the virtue to cause
them to forget all things past.

Additional Note.

It is very remarkable, that the Papists fol-
low in their descriptions and fancies of Hell,
and its Suburbs, the Heathens, or *Romans*,
their Predecessors, who with the Empire of the
World have left them many of their groundless
Opinions, and strange Superstitions. As the
former did imagine several Apartments under
ground, and subterraneous places, so the lat-
ter maintain divers retreats of the Soul after
Death

Death. The Purgatory of the Poets described by *Virgil*, is the same as that of these mistaken Christians.

Pluto was the God of Hell, and of Riches; he had two Keys in his hand, and was attended by a dreadful Train, by *Cerberus* with three Heads, by the Furies, the *Parce*, &c. He had upon his Head a Helmet that did render him invisible, and all those that did wear it: by this is intimated the safety that Men find in the Grave. His Sacrifices were performed in the Night, and the Tree that was dedicated to him was the *Cypress*. He was a blind God, and did not love to see any light, therefore the Poets say that he is mightily afraid when the Earth doth quake and let in the day into Hell.

Orti, Galen.

*Hac omnis
quam cernis
inops inbuma-
taque turba est:
Portitor ille
Charon, hi quos
vehit unda se-
pulti. Nec ri-
pas datur hor-
rendas, &c.
Virgil 6.
Æneid.*

Charon, the Son of *Erebus*, and of the Night, was his Ferry-man, to convey the Souls of the Deceased unto him. This fellow was greedy of Money, therefore he would let none pass without a piece of Silver, which the Souls were wont to carry between their Lips; those that were dead, or unburied, were never admitted in this Man's Boat. Yet *Aeneas* by his Piety, *Æneas* and *Thesens* by their Valour, and *Orpheus* by his Musick, obtained the privilege of viewing Hell, and of passing to and fro in old *Charon's* Ferry-Boat.

Cerberus was an ill-shap'd and a cruel Monster, begot of *Typhon* and of *Echidna*; *Hercules* had the strength to drag him from under ground, and bring him to see the light of the Sun, which was upon Earth, it is reported, that he was upon the ground, and immediately a new serpent sprung up, called *Aconitum*, or *Wolfsbane*.

n. 13. the Heathen Gods.

In these lower Regions of the Earth, were several strange Goddesses; *Nox*, the Night, was that had the greatest command; and that was one of the most remarkable; she was held to be the Mother of Love, Deceit, Old Age, Death, Sleep, Dreams, Complaint, Fear, and Sickness.

The Cock was offered in Sacrifice to her, and was painted with Black Hair, with a Garland of Poppies about her Head, and her Chariot was drawn with Black Horses, and in her arms a White Boy signifying Sleep, and a black one, intimating Death, both taking their rest.

The Harpies were a strange sort of Birds, painted with Womens Faces, Dragons Tails, and Eagles Talons; they are sometimes called *Striges*, and *Lamia*, They were said to suck in the night the Blood of Infants, there were three in number, *Aello*, *Ocypite*, and *Pheno*. They were very troublesome at public Feasts, in the night, and especially to *Peneus*; but *Calais* and *Zetis*, the two children of *Boreas* and *Orythea*, had pity of the Old Man; having therefore winged Feet, they pursued the Harpies, and drove them from *Peneus* his Table; afterwards they were confined to Hell. Their next neighbour was a cruel Monster, named *Chimera*, that was dreadful, because of its mishapen Body, but much more because it breathed forth nothing but flames of Fire. The Furies had there their habitation; but when the Gods had any great contention in the World, in railing of Wars, or troubling the Peace of Men, they sent for these Devils of Hell, who disguising themselves, went and

and performed the Commissions, with which they were intrusted, by applying their burning Torches to the Heart, and inward parts of the Person with whom they were concerned. This represents unto us, how the Devils do tempt us inward to evil.

The Heathens did imagine a severer Justice in Hell, than was upon Earth, for they placed three Kings, eminent for their upright dealing, to judge and dispose of the Estate of every one, according to his deserts. The Souls were brought before them naked, without any ornament or name, that might render them recommendable; therefore the wicked were punished with Fire, but the good were admitted immediately into the *Elysian Fields*.

Ixion, the Son of *Phlegias* is remarkable amongst the wicked, by his horrid murder, which he committed under the pretence of friendship; for he cast his Father-in-law into a pit of burning coals. His troubled Conscience caused him afterwards to wander up and down the Earth, until *Jupiter* out of pity made satisfaction for his crime, and received him into Heaven, where ease and pleasure caused him to become both wanton and ungrateful: He fell in love with *Juno* and sought to defile *Jupiter's* Bed; when he heard of it, he presented unto him a serving-maid, called *Nephele*, or a Cloud, in *Juno's* habit, of whom he begot the lecherous *Centaur*s. By that means falling into disgrace with *Jupiter*, he was sent back again to the Earth, where he began to brag of his pranks, and relate how *Juno* had submitted to his lust, for which he was by *Jupiter* condemned to this torment in Hell, to be continually carried about a Wheel, which never stops still.

except when *Orpheus* was there playing upon Harp.

Osiphus, the Son of *Æolus*, was accused for having discovered the Secrets of the Gods, and particularly of *Jupiter*, who had made him the confident of his Love to *Ægina*, the Daughter of *Asopus*, also for having spoken irreverently of him, and for having spoiled and murdered strangers; for which enormities he was slain by *Theseus*, and then sent to Hell to lie up a great Stone, that did fall down again to renew his Labours.

CHAP. XIV.

Of some other DEITIES.

Besides these common and universal Deities, that we have mentioned, the Heathens did worship others, who had a particular kindness for certain Houses and Persons.

The domestick Gods were named *Lares*, or *Fætes*, they were in shape like Monkeys, placed in some private place of the House, or in the Chimney-corner; they honoured them as their Protectors, and did therefore make unto them offerings of Wine and Frankincense.

They did also imagine, that every one was furnished with two *Genii*, proper to his Person, named *Damones*; the one was good and favourable, which perswaded him to honesty and virtue, and in recompence did procure unto him a manner of good things proper to our Estates; the other was the evil *Genius*, who was the cause

cause of all wickedness and mishap, when ever
got the upper hand.

* *Lubricum*
Numen.

*Vocatur δὲ
Βασιλεια με-
γίστη πανδερ-
χης, ἐπεὶ ὥσα
βίον θνητῶν
πολυενλῶ;*
Orph.

*Νῦν ἐπεὶ Cerynῇ
πικρὴ Μῶμα ν
ἔχ' οἷζω ἀλγί-
νόμεναί. Hesiod.
in Theogon.*

The Heathens did acknowledge also a Goddess, named * *Fortune*, who had in possession, and at her disposal, the Honours, Riches, and the Happiness of this Life; she gave them and took them away at her pleasure. this is noted of her, that she was blind, and inconstant; in her hand was a Wheel which turned without ceasing, raising sometimes Men on the top of the Wheel, and sometimes casting them down, so that there was nothing settled or assured that did concern her. She was adored by the most part of Men, the greatest Princes kept one of Gold kept safe with them in their dwelling, that she might be always favourable unto them: The Goddess *Nemesis*, or *Vindicta*, had an eye upon the crimes or misdemeanours of every one to punish them. The God *Momus* was worshipped by them, but he grew mightily out of favour, and became odious to all the World because of his ill qualities; for he had his beginning from Sleep, and the Night: And although he was very slothful and ignorant, he was nevertheless one that found fault, and that did prattle of every thing, which did proceed partly from his vanity, and partly from the weakness of his judgment.

Additional Note.

Genius à gignendo, or ab ingerendo; because he supports or suggests unto us thoughts. Virgil names them Manes, this word is sometimes taken for the deceased Souls. Geni's natale comes qui tempus astringit astrum. Horat.

The God of particular Persons, or of Kingdoms, was named *Genius*; he had a continual eye over them, and did accompany them to the grave.

Grave

ve. The *Genius* of the Roman State was
 ted with a *Cornucopia* in one hand, and a dish
 in the other, which was stretched out upon
 Altar. The Heathens said, that their *Geni*
 e of a nature between God and Man, and
 efore they imagined them to be Sons of *Ju-*
 and of *Terra*. All the Stars were reckoned
 heir number, and therefore they did worship
 m as the *Jews* did in the quality of Angels.
 ey did paint them differently, sometimes as a
 pent, and sometimes as Boys or Girls, or as
 Men; but a Garland of a Palm-tree was al-
 ys upon their Heads, therefore this Tree is
 ned *Genialis*. In some ancient Medals, the
 ius of the Emperour was represented asa
 n, with a large dish of all sorts of Flowers in
 hand, and a Scourge in the other, to express
 h rewards and punishments. They thought
 ot lawful to kill any Creature unto their *Ge-*
 s on their Birth-day, because it was not de-
 t that they should cause Creatures to lose their
 ves, the day on which they received theirs;
 Horace mentions the killing of a Pig of two
 onths old. The usual Offerings to the *Genius*
 re Wine and Flowers. As the Men had their
 ni, the Women had also their *Junones*, God-
 des that did watch over and protect them.

Magne Geni, cape thura lubens, votisque faveto.

Tibul. lib. 4.

And,

Fande merum Genio. —————

The *Penates* were the Gods that were placed
Penetralibus domi, in the innermost part of
 the

the House, as Guardians and Protectors to
There were the *Penates* of Cities, of Kingdoms
of Heaven and Earth, and of many eminent dwel-
lings. *Aeneas* brought his from *Troy*; they were
two young men in a sitting posture: The *Dictator*
and chief Magistrates of *Rome* did sacrifice
them when they entered into their Offices, and
the Goddess *Vesta*.

Lararium, the
place where
they were
worshipped.

There were
Lares publici,
*Lares familia-
res*, *Lares ho-
stitii*, to drive
away ene-
mies;

Lares marini
of the Sea;

*Lares quercu-
lani* of the

Oaks. They

are also called *Præstites*, *Larvæ*, *Lemures*. *Ego Lar sum familiaris hanc domum jam multum annos est, cum possideo & colo.* *Plaut. in Aulul.*

The *Lares* were another kind of Domestic
Gods; in figure like a Dog: *Plutarch* tells us
that they were covered with a Dogs-Skin, and
Dog was placed next to them, to express their
watchfulness and care that they had of the House
and their friendship to those who did belong to it.
The Fable says, that *Lara* being condemned to
lose her Tongue, for revealing unto *Juno*, *Jupiter's*
intention of deflowring *Juturna*, and being sent in
Mercury's custody to Hell, by the way he lay with
her, and begot two Sons named *Lares*, from
whence these Gods are derived.

Fortune, the Daughter of *Oceanus*, and the
Servant of the Gods, was carried in a Chariot
dragg'd by four blind Horses, under her feet lay
a Globe, in her right hand the Helm of a Ship
and in her left Hand the Horn of Plenty. She had
several Images, Statues, and Temples erected to
her Honour; for the *Romans* did worship none
more than *Fortune*. At her right hand did play
upon a Wheel a young Youth, with Wings upon
his Shoulders, named *Favor*, to express how
soon her favours may fly away from us. Two
Images were remarkable at *Rome*, *Fortuna
Calva*, and *Fortuna Vitrea*; both were very
signi-

significant. There were also several Temples built to the honour of *Fortune*, one to *Fortuna Primigenia*, in the Capitol; another to *Fortuna Sequens*, to *Fortuna privata*, to *Fortuna mascula*, the latter was near the Temple of *Venus*; one to *Fortuna barbata*, to *Fortuna publica*, to *Fortuna plebeia*, and another to *Fortuna mulieris*, whose Statue had the power to speak, *Val. Max. lib. 5. cap. 2.* informs us; and several other kinds of *Fortune*; Temples were erected. When *Fortune* was not favourable to them, they loaded her with Curses and imprecations.

Nemesis, the Daughter of *Jupiter* and of *Necessity*, was the Goddess of Revenge; she was called *Adraستا*, because *Adrastus* built her Temple; and *Rhamnusia*, from a place in Greece, where she was worshipped. She was painted as *Justice* is, with a Sword in one hand and a pair of Scales in the other, with a sad Countenance and piercing Eyes, or with a Bribe and a Ruler. The Heathens did think, that she would either reward or punish all the actions of our life.

The Employment of *Momus* was to reprove the Faults of every one; he did not like *Vulcan's* Man who had not a Window in his Breast, that his thoughts through it might be seen. He was not pleased with the Slippers of *Venus*, because they made too much noise: He reprov'd *Nephtune's* Bull, for not having Horns on his shoulders, rather than on his head; and *Minerva's* house, because it was not moveable.

Besides these Gods, that were worshipped by most Nations, the *Romans* had several others, and of many kinds: Some were called *Indigetes*, who were

were advanced from the Estate of Men to the Honour of the Gods : Of this number was *Hercules*, unto whom divers Chappels and Altars were erected in *Rome*, and many favourable Epithets ascribed unto him, as *Magnus Victor*, *Triumphator*, *Defensor*, &c. *Faunus* was another. *Carmentis* *Evander's* Wife another, and *Evander* himself King of the Natives of *Italy*. *Castor* and *Pollux*, *Æsculapius*, *Acca Laurentia*, the Nurse of *Romulus* and *Remus*, *Quirinus*, a Name of *Romulus* from whence comes the word *Quirites*, the *Romans* Title.

All the Perfections and Vertues of the Soul were also adored as so many Goddesses, *Mens* the Mind, *Virtus* Virtue, *Honor* Honour, *Pietas*, &c. And over every part of a Man's Life, they had particular Gods and Divinities. The young Babes were under the Protection of these, *Opis*, *Nascio*, * *Vaticanus*, *Levana*, *Cunina*, Goddesses that did look to the Child in the Cradle, *Rumina* that did assist it to suck; *Potina*, *Educa*, *Ossilago*, *Fabulinus*, *Carnæa*, *Juventas*, *Orbona*, *Volupia*, *Libentina*, *Anculi Dii*, were honoured by Servants. The new-married Couple had several Gods, *Jugatinus* that did joyn them together, *Domiducus* he that led the Bride home, *Manturna Dea*, *Virginensis*, *Cinxia*, *Mutinus*, *Deus Pater-Subigus*, *Dea Mater Prema*, *Viriplaca Dea*. All these had their several Offices appointed them in Marriages. The Goddesses of Child-bearing are *Mena Dea*, *Juno*, *Fluonia*, and *Lucina*, *Partunda*, *Latona*, *Egeria*, *Bona Dea*, *Magna Genata*, &c.

Murria Dea, the Goddess of Laziness.

Strenua Dea, of Strength and Valour.

Stimula Dea, who prompts Men to Labour.

* Or *Vagitantus*.

Agonius Deus, who did bless their undertakings.

Dea Hortæ, who did perswade them to any business.

Catius Deus, that made them careful.

Volumnus Deus, the God of their Wills.

Adeona & Abeona Deæ, the Goddesses of their coming in and going out.

Victoria Dea, the Goddess of Joy or Victory.

Pellonia Dea, she that was active in driving away their Enemies.

Fessonia, she who did help the wearied.

Averruncus Deus, that did divert from us all evil.

Angeronia, the Goddess of Silence.

Laverna Dea, who did bless the Thieves in their Robberies, and unto whom they did offer sacrifice. They that were under her protection did divide the Spoil in her Wood, where her temple was erected; therefore they were called *Laverniones*.

Funeraria Dea, the Goddess of Funerals, &c.

There were also amongst the *Romans* the Gods and Goddesses of the Fields, besides the multitude of Nymphs and Satyrs; these were the most noted.

Pales Dea, the Goddess of Fodder, and of shepherds.

Flora Dea, a remarkable Whore, who gave all her Estate to the People of *Rome*, upon condition, that they would honour her Birth-day with Plays. The Senate, to remove the infamy of her life, created her the Goddess of Flowers, and did offer unto her Sacrifice, that she might bless the hopeful increase of the Fruits and Flowers. In her honour were instituted the *Floralia*.

Pomona Dea had a Command over the Apples and such like Fruits.

Intullina Dea had an Eye over the Corn.

Robigus Deus did preserve the Corn from the infection of the Air.

Populania & Fulgora Dea, that did keep the Corn from the Thunder.

Pilumnus & Picumnus Dii, the latter is called *Sterquilinus*, because he taught Men to improve the Ground with Dung: The first is the God of Bakers.

Bubona Dea, of Oxen.

Hippona Dea, of Horses.

Mellona Dea, of Bees.

Jugatinus Deus, who did live upon the Mountains.

Rufina Dea, a Country Goddess.

Terminus Deus, the God of Limits. The People of Rome were commanded to set Stones upon the Confines of their Ground, which were called *Terminalia*; upon them they did offer to *Jupiter* every year; and if any was so impudent as to remove them, his Head was to satisfy *Jupiter*, unto whom they were consecrated. These Stones were Crowned every year with Flowers, and upon them Milk was offered to *Terminus*.

Pan was a Field God.

Sylvanus the God of Cattel, and of the Country.

Nuda Venus,
fecunda Pales,
pharetrata Diana,
Funogra-via,
prudens Pallas,
turrita Cybele.

Priapus was the most impure and shameless of all their Gods; he was the God of Mariners, as well as of the Country, and of Gardens: He was painted naked, as all the other Gods and Goddesses of Love.

Feronia Dea was also a Deity of the Woods.

the Wife of *Jupiter Anxur* in *Italy*; near her temple was a large Wood, which took fire, but when the People did run to extinguish it, of its own accord the fire went out, and the Wood in moment became green again and flourishing. The Slaves who were to be made free, did receive the badges of liberty in her Temple. It is reported of her Priests, that they did use to go barefoot upon burning Coals every year, at a set time, before the People.

The *Romans* had increas'd the number of their Divinities, so that many thousands were reckoned amongst them; every affection of the mind, and disease of the Body, was honoured as a Deity: Such were *Pavor*, and *Pallor*, *Cloacina*, *Jovis Locutius*, whose Statue gave the *Romans* notice of the coming of the *Gauls*. *Rediculus* was another God, *Tempestat*, *Febris*, *Fugia*, *Forax*, *Caca*, *Vicepota*, and *Voltumnus Deus*, &c.

And as the *Romans* did enlarge their Dominions, they admitted all the Gods and Goddesses of strange Nations into their City. Therefore when *Tiberius* heard of the Miracles of our Saviour from *Pilate's* Information, he desired the Senate that *Jesus Christ* might be introduced amongst the number of their Deities, which they had no inclination to do, either because of the place of his Nativity, which was generally hated of all Nations, or because he could not be rightly worshipped where there was such a multiplicity of Idle Gods. Now these were the strange Divinities worshipped in *Rome*, after they had conquered the World.

Sanctus, or *Deus Fidius*, the God of the *Sabines*.

Io, or *Isis*, a Goddess of the *Egyptians*. The

Poets inform us, that she was the Daughter of *Inachus*, a professed Whore, yet the Priest of *Juno*. She perswaded *Jupiter* to yield to her Lust, but *Juno's* jealousy pursuing after her Husband found them together, *Jupiter* in the form of a Cloud, and *Isis* of a white Cow, for *Jupiter* had changed her, that she might not be suspected of his Wife, who understood his subtilty; therefore she begg'd the Cow from *Jupiter*, he being afraid by a refusal to discover her and his own dishonesty granted her to *Juno*, who presently committed her to the Custody of *Argus* with an hundred Eyes, there she continued in much misery and persecution, until *Mercury* was sent from *Jupiter* to deliver her: he played *Argus* asleep with his pleasant Musicke, intending to steal away the counterfeit Cow, but a Boy, named *Hierax*, gave notice to *Argus* and awaked him, as the other was a departing with his prize; *Mercury* seeing no remedy, but that he must either neglect *Jupiter's* Command, or kill *Argus*, took a great stone and knockt him dead upon the place, and changed *Hierax* into a Hawk for his ill Office. *Juno* was not a little displeased at the loss of her faithful Servant, therefore she transformed him into a *Peacock*, that yet retains the number of his Eyes in its Feathers, and sent some Creatures to vex *Isis*, so that she became mad, and ran up and down the World swimming over the Seas into *Ionia*, unto which she left her Name, as also to the Sea that bound that Country. At last she returned back to *Egypt*, where she married *Osiris*. Her Son by *Jupiter* was *Epaphus*. After her death she was adored by the *Egyptians*; her hair was preserved and they worshipped there all the Herbs of their Gardens, which the *Romans* were ashamed to imitate.

Besides these most noted Gods of *Egypt*, they worshipped

Sacred Relick in her Temple at *Memphis*; she
 as honoured as the Goddess of Navigation, and
 the Weather: Her Statue was a Cow with
 horns, or as some say, a Dogs Head, unto which
vid alludes, calling her *La rator* * *Anubis*.
 the *Romans* had an extraordinary reverence for
 is Goddess, although they banish'd her, be-
 cause her Priests had consented to defile her Tem-
 ple with Whoredoms; afterwards she was ad-
 mitted again. Her Priests were initiated with
 blood and Water, they had their Heads and their
 beards shaven, and did wear all white Linnen
 garments. At the Entry into her Temple was the
 statue of a *Sphinx*, to signifie that she was a my-
 sterious Goddess: For her sake the *Egyptians* did
 keep in a corner of her Temple a white Cow,
 which when it dyed, they did all mourn as for a
 prince, until another was put in the place of the
 dead Beast. This is reported also of the God *Apis*.

Osiris, King of *Egypt*, was her Brother and
 husband, he is esteemed the same with *Serapis*,
 some call him *Dionysius*, *Ammon*, *Jupiter*, and
Pluto. The last name I conceive was given him,
 because he had such an extraordinary care of the
 Dead, causing them to be buried in several places
 made on purpose near *Memphis*, to encourage Vir-
 tue, and a good life; for if the deceased had not
 lived well, he was by persons appointed to enquire
 into every mans actions, cast into places of shame
 and punishent; the virtuous were interred in
 beautiful Fields, flourishing with all manner of
 flowers. This place was near the City *Memphis*,
 encompassed several times with the River *Nilus*,
 & an old fellow did convey the dead bodies over.
 By this means this Prince did awe his people into
 obedience, and a submission to his Laws. And

* Some think
 this *Anubis* to
 be *Mercurius*,
 as we shall see
 afterwards,

Herodot.

from hence it is that the Poets have borrowed their pleasant Descriptions of Hell, as the rest of their superstitious Fables, as several Writers inform us.

Osiris is also called *Apis*, in whose Temple a Bull was religiously kept.

Upon the Statue of *Osiris* was placed a Bushel: this hath given occasion to some to fancy *Osiris* to be *Joseph*, who saved *Egypt* from the great Famine.

It is probable the Bushel was placed upon *Osiris* his head, in honour of him.

All the other Gods of the *Grecians*, *Illyrians*, *Gauls*, *Spaniards*, *Germans*, and *Asian* People, were brought to *Rome*, and there worshipped.

CHAP. XV.

Of the Gods mentioned in Holy Writ, and of those that were adored in Syria, Phœnicia, and the adjoining Countries.

I Think it not amiss, in this review of all the Heathen Gods, to add a Chapter or two concerning those, who have been adored by the Inhabitants of the Eastern Countries, and by our Forefathers in this Island.

The Sacred Records mention many Idols, unto whom the *Israelites* did shamefully prostitute themselves; their Names are *Moloch*, *Baal*, *Asteroth*, *Dagon*, *Baalzebub*, *Succoth-Benoth*, *Nergal*, *Nisrack*, *Rimmon*, *Tammuz*, *Nebo*,

bo, Sefach, the Golden Calves, the Teraphim,
nphan, &c.

The Golden Calf, which the *Israelites* made in the Wilderness, was a God of Egypt, called *Apis*. *Lactantius* informs us, that the Image was the Image of a Bull, therefore they worshipped him in the same manner as the Egyptians did their *Apis*, for they did mightily rejoice and feast themselves when he was made, and danced round about the Idol. But we cannot conceive how the *Israelites* could be so much weak memories; as to forget the greatness of Gods Power, lately manifested to them in their Deliverance from Egypt, and in the publishing of the Law; or of such perverse judgments, as to ascribe to the works of their hands the glorious Acts of the Almighty, of which they had been Eye-witnesses; nor it seems they intended, as our Religious Apologists do, to adore God in the outward and visible representation of a Bull, or of a Calf, according to the Custome of the Egyptians; therefore they did not say, To morrow there shall be a Festival to *Apis*, *Osiris*, or *Isis*, the Gods of Egypt, but to the Lord יהוה ייחיד, so that they were so impious as to ascribe the sacred Name of God to this shameful Image, or rather to worship God in this vile form. The Hebrews tell us, that the Generation of such as were so profane at this time, had yellow Beards growing on their Faces, in remembrance of that foul sin., which their Forefathers were so forward to commit in the Wilderness.

*De verâ sapientia, cap. 10.
Et comes in pompa corniger
Apis erat.
Ovid. Fast.
Exod. 32. 6.
Pubes Barbara
Memphiten
plangere doctæ
Bovem. Tibull.*

When *Jeroboam* returned out of Egypt, which he had been banished by *Solomon*, he caused

caused the same kind of Idolatry to be established in the Dominions that were under him; he placed two Golden Calves at the two Extremities of the Ten Tribes, in *Dan* and *Bethel*, to prevent the return of the People to the worship of God in *Jerusalem*, and to their Allegiance to their lawful Prince. It may seem very strange that the *Israelites*, possessed with a real Opinion of Gods Power and Authority over them, should be so easily drawn to commit such an abomination; directly contrary to the Law of God, unless they had been induced thereunto by the mistakes of some Example given unto them by *Moses* himself. We find that when *Feroboan* intended to draw them to Idolatry, he could think of no better expedient, than to present unto them Golden Calves; for they were more inclinable to the adoration of them, than of any other Idol; because, as some imagine, they were wont to see these Images in the Temple of *Jerusalem*, as their Forefathers had been accustomed to behold them worshipped in *Egypt*; for by these Idols the ignorant *Egyptians* did adore *Nilus*, otherwise called *Siris*, and *Osiris*, because their Life and Riches did proceed from the excellent Virtues of the Water of *Nilus*.

Herodot. in
Tbal. Ammian.
Marcell.
Plinius, lib. 5.
cap. 9.
Osiris also named *Bacchus*.

The *Teraphims*, mentioned in *Judges 17. 5.* were not, as some have imagined, the Household Gods of the Heathens, for in the same place a Graven Image and a Molten Image are named, which were the Household Gods; but I do rather think, that they were some *Talismanical* Representations, Consecrated by Devillish Ceremonies, to oblige some Evil Spirit

it to answer in them the demands of their worshippers, and give Oracles. *Elias Levita* tells us, that they were made in this manner: they kill'd a Man, who was a First-born, and pull'd off his head with their hands; and when they had embalmed it, they did place it on a Plate of Gold, upon which the Name of an unclean Spirit which they invocated for an answer, was first handsomely engraven; afterwards they put it in a place made in a Wall purposely for it; they did light round about it torches and Lamps, and fell down before it to worship it. The Images that *Rachel* stole from her Father *Laban* are called *Teraphims* some; they were the same which the *Greeks* named *Στοιχεῖα* only the former did turn Answers to the Petitioners, whereas the latter were the protecting Gods of a Family, worshipped near the Chimney Corners, usually the Images of Dogs, who are watchful Creatures.

The Idol *Moloch* is the same with *Saturn*, unto whom the cruel Heathens did sacrifice their sons and Daughters, causing them to be burnt alive in a Brazen Image made purposely for such abominations. The *Ammonites*, whose God this Idol was, did oblige all Parents either to offer them in this manner to *Moloch*, or to cause them to pass between two Fires in honour of this God. Sometimes when Men came to years of understanding, they did offer themselves freely to be burnt for this God. Near *Jerusalem* stood *Moloch* in a beautiful Valley, belonging to the Children of *Hinnom*, in the midst of a pleasant Grove, where the *Jews* did imitate their profane Neighbours. From the

*Mornau de
veritat. Ch.
Rel. cap. 23.*

*Maimonides
& R. Moses
Mikotzo.*

Herodot. lib. 7.

Eastern

*Sil. Ital. lib. 4.
Minutius Felix,
Lactant. Justin.*

Eastern People is derived this inhuman Custom practised sometimes in *Greece*, and in many other parts of the World. The *Carthaginians* were so extravagant, as to sacrifice two hundred Noblemens Children to *Moloch*, when *Agathocles* made War upon them in *Africa*. And because this Word signifies a Prince or a King, the Heathen Worthies did borrow from hence their Names, as *Amilcar*, *Imilcon*, &c.

2 Kings 17. 31.

The two Gods of *Sepharvaim*, *Adrammelech*, and *Anamelech*, were worshipped in the same bloody manner; therefore many have imagined them to be the same with *Moloch*, from whom they have derived their Names; but I rather think them to be other Gods, who shared in the same Titles of Honour, and in the same manner of Worship. None of our Interpreters have found the Persons unto whom these Names were given; but I do conjecture from the Hebrew signification of the Name *Adrammelech*, and with a small alteration *אדר מלך Ador-Melech*, a strong and glorious King, that thereby the Inhabitants of *Sepharvaim* did either mean some brave and generous Prince that had Reigned amongst them in much glory, or else they did intend the Sun by *Adrammelech*; for he is as a Prince in the Firmament, sending forth his Beams of Light into every corner of the World.

From hence
the Greek
ἀνὴρ ἀνδρῶν
a Man.

Egere D'N, a *Assyrian*, or *Anam*, is a *Chaldean* word; never used in the Scripture to my knowledge, unless it be *Esther* 1. 8. It signifies to-force or to-compel, being therefore joyned with *Melech*, it makes a compelling, or an imperious King.

By

this Title some Devil may be understood, that did imperiously tyrannize over them, they therefore endeavour to appease his wrath, sacrificing their dearest Enjoyments. That which makes me inclinable to this Opinion is, that to this very day, the Inhabitants from whence these *Sepharvaites* did come, worship the Devil in a visible shape, and when they neglect their Devotion to him, he pitifully afflicts them. The same is reported of the *Caribbians*, and of the *Indians* in *Florida*, and in the adjacent countries. It may also with some kind of probability be imagined from this word *דָּם*, which signifies to compel, that these Heathens did Sacrifice to the Imperious and unresistible Emperor of the World *Death*; for it is said, that his Priests were cloathed in black, and therefore named *כֹּהֲנֵי שֵׁט* in Holy Writ. Now it is certain, that this colour was an abomination to all the Superiour Gods, and only us'd in the Sacrifices of the Inferiour, as we may understand by these following Verses of *Apollonius*, lib. 3. *Argonaut.* c. 860.

Maffeus de reb. Indio. & Munster Cosmograph.

Selden. de Diis Syris. Synt. 1. cap. 6. Virg. lib. 6. Ovid. Metam. l. 7.

Ἐπ' ἄκῃ δ' Βριμὼ κερσεφόρον ἀγχαλέπασα

Βριμὼ νυκτιπόλον χθονὶ δ' ἐνέροισιν ἀνάστα

Λυγαίη ἐνὶ νυκτὶ σὺν ὑρφναίοις φασέεσσι.

So it is likely that these Heathens did offer unto *Pluto* or *Death* their Children, that he might spare their lives.

Baal was another Deity of *Phœnicia*. The Name signifies a Lord, and therefore it is due to

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Claud. l. i. de
laud. Stilic.
Selden. de Di
Syr.

Οὐ τὸ πάντων
θεῶν διόν
πρώτον ἄλιον.
Sophocl.
Oedip.

Hesychius.
Βῆλα θὺν ὃ
Δία μεθερ-
μινεύσειν.
Euseb.
His Priests did
cut themselves
in honour of
him.

יְצַחְיָא

to the Sovereign Lord of the World, Ho
2. 16. But several Nations of the East ha
profanely applyed it to Men in their lives, an
after their death have granted it to their breat
less Statues, which they adored instead of th
true God. And as this word hath no particula
respect to any of their Deities, it was ascribe
to most of them, *Mars* the God of War; o
rather *Belus*, the Father of *Ninus*, was adore
by this Name in *Assyria*: *Jupiter Thalassius*
worshipped in *Sidon*, was called *Baal*, *Belus*
or *Beelsamen*, the God or Lord of Heaven. The
Sun was also worshipped in *Syria*, and calle
Aglibelus, or *Alagabalus*; the Circular Lord a
the Learned *Selden* observes. *Herodian* inform
us, that the *Sun* was worshipped in *Syria*, and
that his Representation was a great and round
Stone. *Molech* was also named *Baal*; in his
Sacrifices the Priests offered their Privy Mem-
bers, in remembrance of the affront that *Jupi-*
ter his Son did unto him.

When the Scripture only names *Baal*, without
any other addition, we must understand the God
who was esteemed by the *Pagans* the Chief *Ju-*
piter. So that this Name imports in profane
Language, as much as *Jehovah*, or *Adonai*, doth
in sacred.

The Name of *Baal* became so universal,
that all great Commanders and famous Princes
did add it to their own Names, *Hannibal*,
Asdrubal, *Maherbal*, &c. But in Scripture we
meet with many Gods, who bear this Title
with another, as a Token of the Peoples respect
unto them. *Baalzephon* was a City in *Egypt*,
through its Territories the *Israelites* passed,
when they marched towards the Red Sea. It
is

probable, that it borrowed its denomination from the Idol *Baal* worshipped there. It seems he was one of the most ancient Gods of East Countries, for he was adored far and near.

Baal-Peor, or *Beel-Phegor*, as the Seventy write: בעל פעור signifies a shameful Divinity set up amongst *Beelphegor*.

Moabites, beyond *Jordan*, upon Mount *Peor*.

Some think him to be *Jupiter Tonans*, others *Saturn*, or the *Sun*; but the most probable Opinion is, that he was *Priapus*, the adulterous and

impudens God; for the *Israelites* did worship him in the same manner as the *Grecians* wor-

shipped *Priapus*, by committing Fornication in his Temple. Now this impudent God was

chiefly worshipp'd by Women, and therefore he was named the God of Women. *Jerem.*

cap. 48. 7, 13. calls the same God of *כמוש* *Chemosh*, or as the Seventy render it in Greek

Chemosh, the Chief God of *Moab*; which word *Chemosh*, conceive may be derived from the Hebrew

Chamas, to hide, either because he was

adored in some obscure corner of the Temple, as it was usual with some Divinities, or

because his abominable Worship did deserve to be concealed in obscurity. It is likely that

only the Holy Prophet brands him with this title of Disgrace, and that it was not his usual

name amongst his Profelytes.

Hieron. ad O-
scam cap. 9.

Isidor. Orig.
lib. 8. cap. 113

Numb. 25. 1.
1 Kings 15.

11. 12.
2 Chro. 15. 16.

This *Priapus*
was named

Miphlezeth, an
abominable

Idol.
1 Kings 15.

Baal-Gad, was the God from whose Providence and Will all Worldly Felicity was accounted to proceed. The *Grecians* and *Romans* made

his Deity a Goddess, and called her *Τύχη*, *Tyche*, and

Bona, or *Primigenia Fortuna*. The first cause that caused this God *Gad* to be worshipped,

were

were the Astrologers; for when they perceived how much the Heavens did contribute to substance and welfare of Man, and how Life was commonly either Happy or Miserable according to the hopeful Influences of the Stars that did govern at his Birth; they were apt to imagine, that the Stars had a greater power upon us, and our affairs, and humours, than really they have; therefore they did possess ignorant people with this fancy, which brought in the Adoration of the Stars. The Star *Jupiter* was thus called, therefore *Jacob* suffered one of his Sons to bear this name; and it was before and afterwards a custome, amongst the People of God, as well as amongst the Heathens, to greet the New-married couple with this kind of Salutation, מול טוב *Mol Tob*, a good Star *subauditur*, I wish unto you. This was the common Title of the Planet *Jupiter*; and the Bridegroom before the Marriage did deliver to his future Spouse a Ring, with this same Inscription, wishing thereby, that her Children might be born under the powerful, and happy Star of the Heavens, *Jupiter*. It was unto this Planet, that the *Canaanites* did offer Sacrifice, and at the end of the year dress a Table of all sorts of the Fruits of the Earth, to acknowledge the benefits received from his Influence; therefore *Isaiah* reproves the *Israelites*, for imitating this Heathenish Superstition.

Gen. 30. 11.
Aben-ezra:

Munster.

Isaiah 65. 10.

בעל זבוב:
or BEAZEBUB.

Baalzebub, the Lord of Flies, was the God of *Ekron*, a City of the *Philistines*. Some have imagined this Name to be imposed upon him by the *Israelites*, because in the Sacrifices that were

2 Kings 1. 2.
From hence is
Hebr. זבח
Deus hoc dis-
crimen posuit
inter sacrific.
Dæmonum, &
sui legitimæ
cultus.

*Plin. lib. 10.
Hist. Natur.
cap. 28.*

Pliny saith,
that after the
Sacrifices all
the Flies did
immediately
depart. This
agrees with
the relation
of the Jewish
Rabbies.

Baal-Berith, the Lord of the Covenant, בְּרִית Signifies a
 was another God of the Phœnicians : So Ju- Covenant.
 piter was named at Rome, Sponsor, or Fidius ; Thucid.
 and amongst the Greeks there was Ζεύς ὀφειός, 'Ουρανός
 Jupiter Fœderator. It may be that the Devil, αἰζωός, ὄφρ.
 an Ape of Almighty God, caused himself
 to be worshipped under his Name, in remem-
 brance

Psalm 41. 10.

brance of the Great Covenant, that God made after the Deluge with all his living Creatures, applying thereby this expression of God's Love and the Tribute of our Services, which we owe unto it, to himself. In Holy Writ, God is call'd the God of the Covenant; a God keeping Covenant and Mercy, *Nehem. 1. 5.* A God stedfast in his Covenant; *Psalms 89. 28.* Whose Name we are always to call upon in all our Covenants, *Isaiah 45. 23.* The Devil therefore did claim this part of Gods worship, calling himself *Baal-Berith*. In *Jeremiah 12. vers. 16.* we find a memorable passage, that mentions this God; for it is said there, that the People had been taught to swear by *Baal*. I am not ignorant of the Opinion of several of the Learned in Antiquity, who think that these Names of *Baal*, were all attributed to the Sun; for *Porphyrius* declares, that his Countrey-men the *Phenicians* did worship the Sun as the Chief God, and did call him *Beelsamen*. And *Sanchoniathon*, in *Philo Biblius*, tells us of *Ελίου καλέμενον Βερίθ*, who had for his Wife *Βηρίθ*, or *Berith*; from this *Elioun* comes *Ἡλιος*, the Greek word for the Sun. For the better understanding of this confusion that appears in the Authors, speaking of the Heathen Gods, you must remember, that we have noted in our Preface to this Work, that the Chief of the Devils did receive the homages of all Nations, under several Names, proper to the places and dispositions of the Inhabitants; and that he might with more ease induce men to his Worship, he did set up and promote those Persons and Things that were most in credit, appointing at the same time such manner of

Devotion, as was most suitable to himself, and his enmity to Mankind. From hence it that he is called *Jupiter* in Rome, *Mithra* in Persia, *Baal* in Phœnicia, *Apis* in Egypt, in Gracia, *Tharamis* in Germany, *Thor* in England, *Mars* or *Hesus* in Tartaria, *Baalpear* or *Chemos* in Moab, *Baalzebub* in Tyre, *Belus* in Babylon, *Bacchus* in Arabia,

It was no difficult business to cause Men to adore the Sun, for of all visible Creatures he is the most glorious, and the most useful: That grateful humor therefore that is natural to Man, and that calls upon him to acknowledge that being, from which he receives favours and blessings did incline him to return thanks to the Sun for all the visible effects of his heat and light; therefore he was the first Creature ador'd by the Eastern People. I am inclinable to think, that this *Baal-Berith* was intended by the Hebrews for the Sun, or rather the Moon; for *Judges* 8. vers. 33. it is said, that the *Israelites* made *Baal Berith* their God, that is, their chief God, and went a whoring after *Baalim*. If this latter word, as some of the Learned judge, and as may be easily prov'd, did signify the inferiour Stars and Planets, we may have some reason to conjecture, that *Baal-Berith*, that accompanies them in this place, was one of the most eminent Lights in the heavens. Other Learned Writers understand the Deified Souls of Men, by this plural number *Baalim*. This name may be applyed to the *Demones*, or *Semidiv*, by some People; but cannot conceive so mean an Opinion of the

The Naturalists inform us, that as soon as our eyes are open in a Morning they turn of themselves to behold and admire the Sun, when we sleep in the open Air.
Cal. Rhodig.

Israelites, as to think, that they did adore the Souls of Men, departed out of their sight, without any further respect. It is more probable that they did worship the Sun and Stars, when of they did daily experience the goodness and power. There is a passage in 2 *Chron.* 33. v. that makes me inclinable to this Opinion, where *Manasseh* rears up Altars broken down plants Groves for *Baalim*: To what purpose I pray? His design is discovered in the next words, That he might worship and serve the Host, or the Stars of Heaven, unto whom he did sacrifice upon those Altars. And if you compare one place of Scripture with another you may find the same Gods named *Baalim*, who are elsewhere called the Host of Heaven. *Herodotus* and *Plato* inform us, that these Stars were the ancient Gods of Greece also, as well as of *Phœnicia*; therefore he derives the word *Θεός* God, from *Θεῖν* to run, because the Sun, Moon and Stars, run a very swift pace.

Acts 7. 41.
2 Kings 17. 16.
Dan. 8. 10. and
Nchem. 9. 6.
 There the
 Host of Hea-
 ven signifies
 the Stars.
1 Sam. 7. 4.
 Compare
2 Chron. 21.
13. and *1 Kin.*
18. 18. with
Jer. 8. 2.

There are several places mentioned in Scripture, where the Images and Temples of the Gods *Baal* stood, as *Baal-Hammon*, *Baal-Hazor*, *Baal-Perazin*, and *Baal-Shalisha*. This last place is mentioned *2 Kings* 4. 42. And as in Hebrew it signifies *Ter-Baal*, it may cause us to imagine, that the place was thus named from the Sacred Trinity there worshipped; which Mystery was not unknown to the Heathens, as a Learned Writer *Steuch. Eugub.* hath proved.

אֲשֶׁרֶת
Cicer. Natur.
Deor-lib. 3.

Astoret, or *Astaroth*, or as the LXX. write it, *Αστέρη*, was the chief Goddess of the *Sidonians*, called by some *Luna*, by others *Venus*. *Phil.*

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Biblius reports of her, that she travel-
d all over the World, having taken upon her
the shape of a Bull. At her return she landed
at Tyre, and consecrated there a Star, that she
had found in her way, fallen from the Sky upon
the Earth. I judge that this Goddess was *Luna*,
for she is named *Jer. 7. 44.* Βασιλίσσα τῆς Οὐρανῆς,
the Queen of Heaven. They did adore her,
by committing fornication in her Temple, as in
that of *Venus*, because she hath a visible Influ-
ence in the Generation of Children, and upon
the humors and affections of Women; they
thought it therefore their duty to dedicate to her
service those Actions, unto which she did stir
them up; she was called * Βῆλδης, *Hec*, and *Aphes-*
tem, *Venus*, and *Juno Olympia*, or *Minerva*
Belisama.

Herodian mentions this Goddess, and names
her from *Οὐρανός*, *Urania*, and tells us, that
the *Phœnicians* did call her *Astroarche*. It is pro-
bable from this passage, that thereby the Moon
is to be understood; for as the Pagans did marry
Ἥλιος and *Ἀστέριον*, the Sun and Moon toge-
ther, so *Heliogabalus*, that silly Emperour,
who required for himself the usual Worship
tendered unto the Sun, is there said to have
espoused this *Urania*, or the breathless Statue
of this Goddess; an action better becoming an
extravagant of *Bedlam*, than the Emperour of
Rome.

Dagon was the great Idol of the *Philistines*,
adored at *Ashdod*, called *Oannes*, and *Ωκεαν*
as the Learned *Selden* informs us. He was
named *Jupiter Cassius* by Foreigners, from a
Moun-

She it named
Baalts, and
Hec Baal.
Ἀσπλίω δ'
ἐγὼ δεκίω σε
λυσαιαν ἔμ-
ωιαι. *Lucian*
Venus was na-
med ἀπὸ ἑσπείας,
and adored in
the form of a
Fish. *Ouid*.
Fast. l. 2.

* And Βῆλδης,
Selden.

Herodian in
vita Heliogab.
lib. 5. Histor.
She is named
Astronoe Da-
masc. The *Sy-*
rians did ob-
serve her Fe-
stival, the men
in habits like
Women, and
the women in
mens cloaths -
Macrob.

1 Sam. 5. 2.

Some think
him to be,
Neptunus.



Bochart. Geog. Sac. lib. 4. *ria* and *Palestine*, or *Ἰερουσαλὴμ*, or *Marna*. The Inhabitants did say, that he taught unto them

Δαυὶδ ὁ βασιλεὺς
Ἰσραὴλ:

Caphlorims, a
People of *Ca-*
padocia, de-
scended of the
Scythians.

He was represented half a Man and half a Fish and had in his right hand a Pomgranate, to shew that he was the Protector of the *Caphlorims*, who bearing this kind of Fruit in their Coat of Arms did possess themselves of the Countrey of *Phœnicia*. *Deuteron. 2. 23.*

Cicer. Natur. Deorum. lib. 3.

Cicero tells us, that the *Syrians* did worship Fish; and *Plutarch*, how they abstained from several sorts of Fish, in reverence to their Gods.

See Bochart in *Chan.*

Besides the former *Astarte*, the *Phœnicians* did adore another *Venus*, called *יבת*, which some take to be a bright Star of the Firmament, named by us *Venus*.

2 Kings 17.

סמית בנות

Succoth Benoth, was the Idol of the *Babylonians*; the word signifies the *Tabernacle of Daughters*, because the Temple of this lascivious Idol was built in such a manner, that there were several Retreats or Lodgings for Women, who were to prostitute their Bodies to the lust of Strangers. The Law of the Countrey did oblige them all to disgrace themselves in this manner once in their lives, in honour of this Goddess, who is thought to be the same with *Venus Mylitta*. All Strangers did in requital of their good entertainment, offer Money to this Idol. *Justin* confirms this Story, for he relates, how that it was a kind expression of civility amongst the *Babylonians*, to give their guests liberty to lye with their Wives.

Herodotus. Munster. in Cosmograph. See Levit. 19. 29.

Venus Babylo-
nia dicta est.

It seems the Ambassadors of the King of Persia, who were slain in a Banquet by the Macedonians, for venturing too far beyond the bounds of Modesty, upon the Kings Daughters, were accustomed to this unnatural Trade and shameful mode of their Countrey. Now this Goddess *Benoth*, from whence comes *Venos* or *Venus*, was adored in the same manner in several places of the World; for in *Africa* there was *Sicca Veneria*, near *Carthage*, an infamous place dedicated to this Goddess, where the Women did freely abandon themselves to their Lusts, and to the pleasure of Men for a Reward.

Remarkable, that *Venus* is named by the Pagans *ἀνδροφόνος*, and *ἀποφόνος*, the Destroyer of Men, and the impious *Venus*; for there is no greater Enemy to health, than excess in venereal Delights.

Nergal 𐎠𐎼𐎷𐎡𐎴 was a continual Fire, which the Persian *Magi* did preserve upon an Altar in honour of the *Sun*, and the *Lights* of the Firmament.

Πυρρῆς was the Altar upon which the Fire did burn.

Their custom was to keep this Fire continually burning, as the *Romans* did their Holy Fire dedicated to *Vesta*. At what time soever they did meddle with this Fire, their custom was to sing Hymns in honour of the *Sun*. The Jewish Writers affirm, that this was the God adored in *Ur* of the *Chaldeans*, and that *Abraham* was driven out of his Countrey, because he refused to yield to this Idolatry. Now it was the custom of the *Persians* to dedicate to the *Sun* a Chariot and Horses, and to adore this glorious Light every Morning at his first appearance. The *Mahumetans* to this day perform some kind of devotion to the Rising *Sun*, for they salute

it with much humility, as soon as they can
it, and wash themselves with clean water. The
Chaldeans were wont to burn themselves in hono
of *Nergal*, in that holy Fire that was always pre
served alive. *Alexander* was an Eye-witness
this kind of Madness, as *Curtius* affirms. The
simple Fellow who was resolved to feel the Fury
of the Flames, took his farewel of his Friends
a publique Banquet, and when he was thus re
duc'd to ashes, the cunning Priest did cause the
Devil to appear in his likeness to his acquaintance
to tell them wonders of the other World.

אֱלִיָּא
Elias Levit.
Diodor.

Asima was a God of the Eastern People, wor
shipped in the Image of an Ape, as some affirm,
or rather as a Goat or Ram. They worshipp'd
the Sign of *Aries*, therefore the *Egyptians* did ab
hor the other Nations, who killed those Crea
tures which they adored.

2 Kings 19.
אֱלִיָּא
Joseph. lib. 1.
cap. 4.

Nisroch is thought to be either the Ark of
Noah, and a Picture of it, which was worship
ped by the Eastern People, as see by *Enseb.* de
prepar. Evangel. Or the Image of an Eagle,
as others fancy, because אֶשֶׁר is an Eagle in the
Hebrew, but I rather think that this is a com
pounded word derived from אֶשֶׁר to exalt, and
רחב to enlarge, to express the high and spacious
Heavens, that were worshipped by the *Persians*,
as *Herodotus* affirms.

Herodot. in
Clid.

Nibchaz נִבְחַז comes from נַחַש to bark, as a
Learned Writer imagins; therefore he thinks
that this God was the same with *Anubis* of the
Egyptians, and that he was worshipped in the
Image of a Dog.

Rim.

Rimmon was the Chief God of *Damascus*, 2 Kings 15. The word signifies a Pomegranate; from the Scripture we may understand that he was one of the principal Gods of those parts. Several Writers inform us, that *Jupiter Cassius*, mentioned before, was adored upon the Confines of the Mount *Cassius*; now *Damascus*, where this God had a famous Temple, was near unto this Mountain. Therefore think that this is the place, and the God mentioned by *Herodotus*, rather than *Dagon*. It is certain, that *Jupiter Cassius*, whether he was *Rimmon* or *Dagon*, did hold out in his right hand a Pomegranate, to shew how he was a Protector of that * People, who did bear a Pomegranate in their Coat of Arms. See *Bochart. Geogr. Sacr. Herodotus. * The Caph-torims.*

Thammuz is *Adonis* of the Greeks; the word derived from *Adonai*, Lord. He is said to be the great Favourite of *Venus*. The Pagans, in the Month of *June*, did lament for his death, for they say, that he was killed by a wild Boar, therefore this Creature was odious to *Venus*. She was mightily concerned for him; especially, when *Mars* went with a design to kill him, for she made such haste over some Reeds that stood in her way, that she wounded her feet, and let out some drops of Blood, that fell upon the white Roses, and changed their Lilly-colour into a Carnation. The Heathens did shed tears in imitation of this Goddess, who grieved for the Death of *Adonis*, and therefore she required *Proserpina* to send him back again. This infernal Goddess being also in love with him, could not yield altogether to the request, but carry a dead body to the ground, and wept to perpetuate the Funeral of *Adonis*. *Abegdon du te duxen. Prov. To offer a hateful thing as a gift, Tammuz from DPN to dye, or, as others will have it. from an Egyptian word which signifies to disappear. The Heathen Women did*

but

but only granted that he might once a year visit her upon the Earth, and return as often to Hell again into Hell.

Some relate the Story of *Thammuz* in another manner. They say, that he was a Priest wrongfully put to death by the King of *Babylon*; therefore the King being tormented with remorse of Conscience, laboured to make satisfaction unto him for the injury. He caused many fabulous Stories to be related of him, that the people might be perswaded, that he was admitted among the Gods; and besides commanded, that every year there should be an universal mourning for him. I think that this, and such like Fables, proceed from Astrologers, who did intend to signify by the death of *Thammuz* some pleasant Star, disappearing to our Horizon half the year, and returning to us again at a certain time.

נבון
Isaiah 46.
Jerem. 48. 1.

Most of the
Syrian Gods
were named
Pattaci, that
is Tutelar
Gods.

Nebo was a God of the *Chaldeans*, in whose Temple the Oracles were delivered, as his Name intimates, for it is deriv'd of נבון to *Prophesy*. That Climate was full of Prophets, and Men who studied the Secrets of Nature; and that People was mightily addicted to the Sciences, that enable Men to conjecture of the Events of the time to come, and extremely superstitious in observing all extraordinary Accidents, as appears in the History of *Daniel*. I therefore imagine that this *Nebo* was as much in request amongst the *Chaldeans*, as *Apollo-Ismenius* was in *Greece*.

Mero, or *Merodach*, was another God of *Babylon*, whose Name the Princes did affect. *Melechet* mentioned *Jerem. 7. 18.* is either the

the Sun, or an Idol adored for the Moon; for it *H. Grot.*
 is the Custom of Women to offer Cakes to the *Casaubon, ad*
 Idols; as they did to this Idol. *Atban.*

Sofach, otherwise called *Saceas*, was an Idol of *Jer. 25. 26.*
 the *Babylonians*, who was adored almost in the
 the same manner as *Saturn* in *Rome*; for his Festival
 gave liberty to all kind of Debauchery, and did
 release the Servants from the command of their Ma-
 sters during the Solemnity: Some think this Idol
 to be *Juno*.

Cinn is nam'd in the Acts of the Apostles *Rem-*
on: Some imagine him to be *Saturn*, but I think *Acts 6. 43.*
 that we must understand one of the bright Stars
 in the Firmament worshipped by the *Israelites*.

I shall not speak of the *Egyptians*, who paid their
 devotions to the Herbs, and the creeping things
 of the Earth, as to so many Gods. I shall not
 mention the remote and strange Gods of *Assyria*,
Persia, *Cappadocia*, and of the neighbouring
 countries. This small account of the Eastern
 Gods, will suffice for the understanding of several
 passages of Scripture; we shall therefore proceed
 to examin the Names of our *Saxon* Gods.

CHAP. XVI.

Of the HEATHEN GODS worshipped in ENGLAND:

Idolatry crept in amongst Men, before this
 Island was peopled with Inhabitants. There-
 fore when any do mention this place, they speak
 of

at the same time of their Gods; many where with the People, were come from the East Nations.

See *Verſtegan.*

The Sun was the univerſal God, adored in parts of the World. In this Iſland of *Albion* he ſtood upon an high Pillar, as half a Man, with a Face full of Rays of Light, and a flaming Wheel in his Breſt: For his ſake, one of the days of our Week is named *Sunday*, becauſe he was worſhipped on that day. The Peoples Devotions were paid in the ſame manner to him, as to *Mithra* of *Persia*, and to the Divinities of the Nations that were revered for the Sun.

The Moon was another ancient Idol of *England*; it was represented as a beautiful Maid having her Head covered, and two Ears ſtanding out.

Tuiſco, a Grandchild of *Noah*, was adored after his deceaſe by all his Poſterity in *Germany*. The Inhabitants of that Countrey are yet called *Tuiſh*, or *Duytſhmen*, from this their Grandfather, and a Day of our Week is named *Tueſday* becauſe it was appointed for the adoration of this Northern Idol.

Woden was a warlike Prince of the *Saxons*, happy in all encounters of War; After his death they worſhipped him for the God of War; therefore he was represented as a Mighty Man in perfect Armor, holding in one hand his Sword liſt up, and his Buckler in the other. From him *Wednesday* borrows the name.

*Bochart. in
Geog. Sacr.*

Itheramis, or *Thor*, was a famous Idol of the Northern People, adored for *Jupiter*; for he was placed upon a high Throne, with a Crown of Gold on his Head, encompassed about with many Stars, and ſeven Stars representing

Planets in his Left Hand, and a Scepter in the Right. By this we may understand who was, that was thus named; for this devotion agrees very well with the chief of the Gods, who was styled *Jupiter Olympius*, and *Janus*.

Juno was the Goddess unto whom the Heathen did make their addresses, to obtain plenty of earthly blessings and prosperity in their affairs; therefore she may be taken for the Goddess of Justice: for there is nothing that causes a man to prosper more, than Justice and Equity. That reason an Author tells us, that she did usually stand on the Right Hand of the great God *Jupiter*, and *Woden* the God of War on the Left. She was pictured with a Sword in one Hand, and a Bow in the other, and hath left her Name to our day.

Mercurius was an ill-favoured Idol, painted like an envious Knave, with a thin Face, a long Beard, a Wheel, and a Basket of Flowers in his hand, and girded about with a long Girdle; from him our Sunday hath borrowed its name.

Ermenfrew was a favourable Idol to the Poor, represented as a Great Man amongst heaps of flowers, upon his Head he supported a Cock, in his Breast a Bear, and in his Right Hand he held a displayed Banner.

Flint was another Idol of our Forefathers, so named, because he usually stood amongst or upon flints.

Fridegast, *Sive*, *Priono*, *Helmsteed*, were also the Idols of Old Britain, and of the Germans. The Germans did call them by Names proper to their Idols; but it is the Opinion of many, that there was a great difference between the Gods of

of Rome, and of the Inhabitants of this Island. But they were as bloody here as in other Nations for it was a common practice for a Father to strike the Throat of his Son, upon the Altars of English Gods, as a Poet informs us:

Et quibus immitis placatur sanguine dirò

Theutates, borrensque feris Altaribus Hesus.

By *Theutates* the Romans did understand Mercury, and by *Hesus*, Mars. I imagine that they may have some reason for their Opinions, because the *Theutates* of the Gauls, and of the Germans was in the same place, esteem, and order, as Mercury was in the Roman Territories: And so the *Hesus* of our Britains, was that warlike and bloody Devil, who did delight so much in the effusion of blood, and who had particular inspection over the places which were thus adored.

Amongst the Gauls, besides these Gods, there were many others: These are the Chief; *Ogmiana*, whom *Bochartus* thinks to be *Onga*, or *Onca* of the Phœnicians, adored for *Minerva*. *Cæsar* represents the Picture of their *Hercules*, who had many Chains proceeding out of his Mouth, and fastened at the Ears of a multitude of little People at his Feet; they did name him *Ogmiax*.

Andraeste was also a Goddess of our first Britains; for *Dion*, in his History of Nero, relates how the Queen *Boadicea* did adore and pray to this Goddess.

In time the Idols did increase, and we find in ancient Writers, some who have been transported hither by the Eastern People, as the

God * *Belenus*, or *Belatucadrus*. The latter * *Abellio voca-*
 ny knowledge hath been adored in the North *batur in Gal-*
 of *England*; for lately, since the Learned *lia.*
 bden hath mentioned him, there was a piece
 his Statue found in *Westmorland*, near *Brong-*
 a Castle belonging to that bountiful and
 erable Lady, *Anne Dorset*, Countess Dowager
Pembrook and *Montgomery*, &c. and in the bot-
 this Inscription is to be seen, *SANCTO*
OBELATUCADRO, which Idol was doubt-
 made by the *Romans*, for it was their custom
 dore the Gods of the Countrey which they did
 quer.

The End of the First Book.



The P R E F A C E.

WE learn from Hesiod, how the Heathens did acknowledge three sorts of Gods: For besides those of the first Rank, of whom we have treated in the former Book, they supposed, that the Air was full of many little Gods, called *Æmones*, who, according to their belief, employed themselves in the Affairs of Mankind:

The Last Sort are those, that they call *Heroes* or *Demi-Gods*, who derived their Pedigree from a God, either by the Father or Mothers side; nevertheless, they did admit into their number, such as by their noted virtues, or extraordinary doings, did represent the Perfection of God in their lives; although both their Fathers and Mothers were Mortals as the best. The Statues assigned unto them were for this reason greater, and larger than ordinary men; unto them the Dragon was dedicated, as a sign of Immortality, unto which they had attained, as we may see in

I

Virgil,

The PREFACE.

Virgil; when he speaks of the Tomb of Anchises, he says that out of it came forth a great Serpent. And Cleomenes in Pharaoh was esteemed a God by the Egyptians, because they had seen a Serpent engendered of his corrupted body after his death. The most famous of these Demi-Gods were Perseus, Hercules, Theseus, the Argonauts, and many of those famous Captains that got so much honour in the Wars of Thebes and Troy: Of these we shall treat in this Second Book.

THE



THE
HISTORY
Of the Ancient
DEMI-GODS.

BOOK II.

CHAP. I.

The Story of PERSEUS.

Perseus was the Son of Jupiter and Danae,
Daughter of Acrisius, King of Argos.
Acrisius having been informed by the
Oracles, that the Child that should be
born of his Daughter was to take away his Life,
he shut her up in a Tower of Brass, that she
might never have the acquaintance of any Man,
nor a Child to trouble him with such an appre-
hension. But he could not hinder Jupiter from
visiting

*Δαναὸς τὴν
καὶ ἰνὸν
Περσεύς. Hesiod.
Hom. Il. 14.
Eurip. in Dan.*

See Ovid *Metamorph.* lib. 4.

visiting her, when he began to be amorous for by the top of the Tower, in a golden shower this lecherous God found an entrance to Danaë of whom *Perseus* was born, as we have seen in the Story of *Jupiter*: Which when *Acrisius* understood, he commanded the Mother and the Child to be shut up in a Chest, and to be thrown cast into the Sea. The Kings command was executed, but the Chest was afterwards taken up by some Fishermen, that found it floating upon the waves, and both the Mother and the Child alive by this means the Prophecy of the Oracle proved true, for at a certain time, when *Acrisius* was present to see a pastime, or a delightful Combat, *Perseus* gave him accidentally a blow that killed him.

Non. *Dionys.*

When this *Perseus* came to be of age, he was mightily honoured, and favoured of all the Gods. *Minerva* bestowed upon him her Looking-glass for a Buckler: *Mercury* gave him the Wings from his feet and his shoulders, with his Cimeter by which he performed notable Exploits; for some say, that he subdued all that Country, that is named *Persia* from him. He delivered the wretched *Andromeda* from the cruelty of the *Nereids*, who had bound her to a Rock to be there devoured of the Sea-monsters, because they had been incensed against her Mother, for despising their beauty.

In his time there were three Sisters, the Daughters of *P'orcys* a Sea-God, called *Gorgones*. They were all misshapen and cruel, having but one eye in common to them all; nevertheless, the Poets say, that the third named *Medusa*, had been a rare Beauty, so that when *Neptune* saw her in

Minerva's

Minerva's Temple, he was mightily taken with
 r, and obliged her to yield to his lust at the
 me time. This Action did displease *Minerva*
 much, that she changed *Medusa's* locks of hair
 to fearful Serpents, whereof the looks alone
 used every one to be turned into Stones. *Per-*
seus resolved to cut off her head, that he might
 deliver the Country from this grievous Monster.
 ut of the drops of her blood was begot, as
 ey say, the Horse *Pegasus* with his great Wings,
 o with a stroke of his Heels opened the Foun-
 in *Hypocrene*, so highly esteemed by the Poets.
 his Horse afterwards became more famous,
 hen he gave his assistance to *Bellerophon* in his *Aristophan.*
 ounter with the *Chimera*: Afterwards, being
 ighted by *Jupiter*, he cast his Rider upon the
 ound, and took his flight to Heaven, where he
 at present among the Stars.

But to return to *Medusa*, we must take no-
 ce that although her head was cut off, it re-
 ained the same virtue and qualities as before; for
 changed every one, unto whom it was presen-
 ed, into Stone; as it did poor *Atlas*, of whom
Perseus did thus revenge himself, because he
 ould not afford him a lodging with him. But
Perseus was not only notable by his valour and
 arlike feats, but also by his favouring of good
 earning, which he caused to flourish in his
 ime, as the manner of great Persons is; for that
 urpose he built a Colledge upon the Mount *He-*
licon for to instruct Youth; therefore the Poets
 and Astrologers have advanced his Name amongst
 he Stars; so that behind him he hath left the
 esteem of a great Warriour, and of an excellent
 avourer of Learning. His Furniture and Wea-
 I 3. pons

Οπουτι Τον
 γαλο πηλωνα
 την Σαν-
 ον Non. Dio-
 nys. lib. 25.
 vers. 81.

pons are Sacred Hieroglyphicks of rare qualities that were in him, such as are required to undertake and compass with success glorious Designs. The Looking-Glass of *Minerva*, that was his Buckler, is an Emblem of Prudence. The Cymeter and Wings of *Mercury*, that were given unto him, do intimate, that strength and valor must be seconded with speed and celerity in the execution of great matters. And that which is said of the Head of *Medusa*, teacheth, that the only presence of a great man, furnished with such excellent qualities, are able to strike a terror into the minds of his Opposers, and stop them in such a manner, as if they were but Statues and Stones.

Additional Note.

Cornelius Agrippa takes notice, that most of the famous Men of Antiquity were begotten by Adultery and Incest, as *Alexander*, *Scipio*, *Cassius*, *Constantine* the Great, &c. Amongst the Heathens, when their Fathers were not well known, and that they were acknowledged by Mothers of Noble Race, when their actions and life were worthy of esteem, they did then labour to cloak the shame of their Birth, declaring, that they proceeded from no mortal Race, but were begotten by a God. The People engaged by their good Offices and virtuous Actions to believe them, did embrace and maintain such Tales with much heat and animosity. *Persæus* was of the number of these men that did cast the reproach of their birth upon the Chief of the Gods; for his Mother being deprived of all hopes of having any lawful issue, by the cruelty of her jealous Father, who confined her to close Prison, she was not unwilling to accept of the

follicle

solicitations of her Uncle *Pretus*; so that of this incestuous Copulation was born *Perseus*. He was with his Mother cast into the Sea, but Providence convey'd him alive through the Waves of the Sea to the Island *Seriphus*, where *Polydeces* did command as King. It happened that whilst his Brother *Diſys* was fishing upon the Sea, he happily met with these unfortunate Creatures shut up in the Chest, floating alive upon the water; and conveyed them into the Island, and there brought to *Perseus* at his Brothers Court.

When *Perseus* came to Age, he was taken notice of for his valour and strength; and because he was desirous to ingratiate himself with the People, he undertook to destroy the monstrous Women that were in *Africa*, called *Gorgones*, some think them to be *Basilisks*, that kill with their eye-sight. He cut off the Head of *Medusa*, and from the drops of corrupt blood, that fell on the ground, did proceed that multitude of Serpents and venomous Beasts, that trouble *Africa* more than any other part of the World. But *Perseus* could not have overcome them had he not been furnished with the forementioned Armour of the Gods, and the Helmet of *Pluto*, by which he became invisible. He did many brave actions, insomuch that he obtained not only for himself a place amongst the Stars, but also for his Father and Mother-in-law, *Cepheus* and *Cassiopeia*, and for his Wife *Andromeda*. The Poets take notice, that when he went to cut off *Medusa's* Head, whilst she was asleep, he turned from her his eyes, and look'd in his Buckler, which was a Looking-glass, how to direct his Sword.

Orci Galeo.

CHAP. II.

Of HERCULES.

Ἀλκιδῶν ἐνὶ
Θέβῃ ἢ ῥ' Ἡ-
ερκλῆα κατὰ
πρῶτον
γὰρ παῖ-
δα. Homer.

Il. 14. v. 323.

Plaut. in Am-
phytr.

There have
been many of
this name, the
ancientest was
the Son of
Jupiter. The
second, the
Son of Arbros,
called Hercules
Ægyptius. The
third, a Phry-
gian born. The
fourth, the
Son of Jupiter
and Asteria

Hercules hath been the most Illustrious, and the most Glorious of all the Heroes of Antiquity, unto whom are ascribed, according to the judgment of many persons, the deeds of several famous Men.

His Mother was *Alcmena*, who espoused *Amphytrion*, a *Theban* Prince, upon condition that he would revenge the massacre of her Brother. Whilst he was in the War for that purpose, the amorous *Jupiter* gave a visit to *Alcmena* in the shape of *Amphytrion*; and that he might enjoy the satisfaction of her company longer without discovery, he made that Night to continue longer than any other. *Alcmena* was then big with *Iphicles*; she did nevertheless conceive *Hercules* from *Jupiter*'s acquaintance, and was brought to bed of both of them together. Although *Amphytrion* was not the Father of *Hercules*, he is by the Poets called *Amphytrioniades*.

Latona's Sister: This last was worshipped in *Tyre*. The fifth, lived in *India*, and was called *Bely*. The sixth, was the Son of *Jupiter* and *Alcmena*. The brave Actions of them all, were ascribed to this last.

Dionys. Halicar. saith, That *Hercules* was a Prince of *Greece*, that he travel with his Army as far as the Straits of *Gibraltar*, and that he destroyed all Tyrants of his Time.

Hercules was named *Tyrinthius*, from a City where he was born, *Tyrinthus*, *Thæsius*, *Buraicus*, *Ogmion* by the Gauls, *Chon* by the Egyptians and *Carpus*, *Lindius*, *Lacertus*, *Charops*, *Oliverius*, *Oeteus*, *Claviger*, *Gaditanus*. See in the Hymn of *Orph.* for his other Surnames.

At that time *Stheleus*, King of *Mycene*, was great hopes of obtaining speedily a Son, afterwards called *Eurystheus*. *Jupiter* took an Oath, that he that should be born first should be King, and have an absolute Command over the other; which when *Juno*, the sworn Enemy of all her husbands Concubines, and of the Children that were born of them, had accidentally heard, she caused *Eurystheus* to come forth of his Mothers womb at the end of seven months, and by that means procured unto him the Scepter, with the sovereign Command.

Some say, that *Juno* solicited earnestly by *Pallas*, was reconciled to *Hercules*; and that in testimony of her good will and amity, she gave him to suck of her own Milk, by that means it happened, that the little *Hercules* having spilt some of the Milk out of his mouth, he whited all that part of the Sky that we call the Milky-way. This kindness was but feigned, to satisfy the request of *Pallas*; for a while after, when he was yet in the Cradle, she sent two dreadful Serpents to devour him, which did not answer her expectation; for the Child, without any shew of fear, caught them in his hands, and tore them in pieces.

When he was come to Age, *Eurystheus* exposed him to all manner of dangers, to cause him to perish: So that once he took a resolution to obey him no longer, but the Oracle informed him, that it was the Will of the Gods, that he should pass twelve times more through dangers in obedience to the Commands of this Tyrant. These are named the Twelve Adventures of *Hercules*.

Postquam conspexit angues ille alter puer, citus è cunis exilit, facit res in angues impetum alterum; altera apprehendit eos manu pernicious. Plaut. in Amphitr.

Non. Dionys. lib. 35.

• The

Theocrit.
Idyl. 25.

The first was, when he was appointed to destroy a great Lyon of the Forest of *Nemea*, that was fallen from the Globe of the Moon, and that spoiled all the Country round about. The People had often cast Darts and Arrows at him, but his skin could not be pierced. *Hercules* pursued him and drove him into a Cave, where he seized upon him, and strangled him. Afterwards he always did wear the skin of this Lyon about him, as the Trophy of his Victory. Some say, that this is the Lyon that was placed amongst the twelve Signs of the Zodiack.

Apollod. lib. 2. He was sent next to the Lake of *Lerna*, near *Argos*, to encounter with the *Hydra*, a notable Serpent, of a strange nature, for it had several heads; when one was cut off, many others did immediately burst forth; so that it was not possible to overcome this Monster, unless all his Heads were cut off at one time, and the rest of his body destroyed by Fire, and Sword, which was executed by *Hercules*. About that time a wild Boar of an extraordinary bigness, whose residence was upon Mount *Erymanthus* in *Arcadia*, did destroy all the neighbouring Fields. *Hercules* dragg'd him alive to *Eurystheus*, who was almost frightened out of his wits, when he beheld him.

In the fourth place, he got hold of the Stag of the Mountain *Menelaus*, whose Feet were of Brass, and Horns of Gold, when he had pursued it a whole year.

Called *Stymphalides*.

He put to flight the Birds of the Lake *Stymphalus*, that were so numerous, and of such a prodigious greatness, that they did darken the Air, and hinder the Sun from shining upon men, when

en they flew over them. Besides, they did
en take up some, and carry them away to
your them.

These Encounters were not worthy to be com-
red with his Combat against the *Amazons*;
ey were Women of *Scythia*, dwelling upon the *Now Tartaria*,
asts of the *Hircanian* Sea, who having follo-
d their Husbands in the War, and seeing them
cut off by the Enemies, near the River of
ermodon in *Cappodocia*, they resolved to man-
gethe War themselves, and not to suffer any
usband; nor any Man to have any Command
her in the Kingdom, or in their Armies. They
ent amongst their Neighbours to fetch from
em Children; the Males they did destroy; and
ought up none but the Daughters, whose right
p they burnt in their infancy; that they might
more ready to handle the Bow and Arrows,
d other Weapons. They behaved themselves
llantly in the Siege of *Troy*, under the Conducts
Penthesilea. But these warlike Women were
rced to yield to the valour of *Hercules*, who
ing accompanied by *Theseus* went against them,
cording to the command of *Euristheus*. He
ok their Queen *Hippolyte*, that afterwards was
arried to *Theseus*.

The seventh Adventure, as *Virgil* informs us,
as to cleanse the Stables of *Augeas* King of
lis, in them thousands of Oxen had been daily
d; so that the dung, by a long continuance, was
ightly encreased, and did fill the Air with in-
ection. *Hercules* therefore turned the Current
f the River *Alpheus* from its ordinary course,
nd caused it to pass through the Stables. Thus
e carried away all the filth in a day, according
to

to his bargain. But *Augens* was not grateful him for his pains, for he denied him the tenth part of the Oxen that were kept there: This caused his death, and the loss of all his goods.

Afterwards *Hercules* went and seized upon the Bull, that did breathe nothing but Fire and Flame, which *Neptunus* had sent into *Greece*, to punish some disgraces and affronts that he had received from that Country.

Heracli. de
increbil.

He passed from thence into *Thracia*, where he caused the King *Diomedes* to endure in his own person, that which he made others suffer; for he gave all the strangers, that he could catch in his Kingdom, to his Horses, to be devoured by them. *Hercules* served *Busiris*, King of *Egypt*, in the same manner, because he was so cruel to strangers, as to cut their throats, upon the Altars of *Jupiter*, that he might cloke his cruelty with a specious pretence of Piety. Likewise

Erytio was his cruel Minister of State, who was killed. He drove these Oxen from *Italy*, where he kill'd *Libys*, *Dercylus*, and *Alecion*, who offered to hinder his passage and steal his Beasts. He sacrificed them all to *Juno*.

Geryon, King of *Spain*, who was reported to have three Bodies, because he did command three Kingdoms, was no less cruel than the former; he fed some Oxen, which he highly esteemed as *Diomedes* did his Horses; and to keep them he had a Dog with three Heads, and a Dragon with seven. When *Hercules* was sent thither by *Eurystheus*, he treated him as he had formerly done *Diomedes*. Now this *Geryon*, who had three Heads, and three Bodies, and but one Soul to move them, was not like King *Herilus*, mentioned by *Virgil* in the eighth Book of the *Æneids*, who had three Souls in one Body, so that he could not die by one or two deaths; he was to be killed three times before he could be dispatch'd. Another Adventure of *Hercules* was, to put into the possession

mission of *Eurystheus* certain Golden Apples
 hanging to *Juno*, that were in the custody of
 the Nymphs, the *Hesperides*, Daughters of *He-*
us, the Brother of *Atlas*. But before any
 could come to them, a great Dragon, that was
 the entry of the Garden where they grew, was
 the first overcome. He found a means to ac-
 complish this enterprise also; some say, that he
 the use of *Atlas*, who went to gather them;
 the mean while he took upon him the others
 den, and bore up the Heavens with his shoul-
 ders.

Ἔς τ' ὅπ' ἔς
 μέλας, καὶ
 πατὰ χεῖρας
 μάλα, Callim.
 in Hymn. Cer.

The last Injunction which he received from *Eu-*
stheus, was to fetch from Hell the Dog *Cerbe-*
us, from whence he brought also *Theseus*, that
 is gone down to keep company with his dear
 friend *Pirithous*.

These glorious Actions made *Hercules* to be
 dreadful to King *Eurystheus*; and to all other
 Princes of the World. Afterwards there was no
 Monster nor Tyrant known, but he undertook
 to destroy them. Thus he put to death *Bu-*
siris, the Son of *Neptune*; who laid Ambuscado's to
 take strangers, that he might massacre them
 upon his Altars. Thus he killed *Cacus*, the Son
 of *Vulcan*, who had three Heads, mentioned in
 the *Aeneids*, because he was a notable Robber,
 that did spoil and destroy all that came near the
 Mount *Aventin*.

From thence he went to the Mount *Caucasus*,
 where he delivered *Prometheus*, and killed the
 Eagle that devoured his Liver, as we have already
 noted in the former Book, Chap. 3.

Hercules had also an Encounter with *Anteus*,
 the Son of the Earth, who was of a prodigious
 bigness,

Anteus was King of *Tingi*, *Hercules* encountered him in a Sea Fight, and as often as he did land, he recruited himself with fresh Supplies of Men; but *Hercules* with his Galleys got between him and the shore, and so overcame him.

Bochart. in *Canaan*. I. Cap. 24.

He is said to be 60 Cubits high. See *Plutarch* of *Sertorius*.

bigness, and did commit all manner of cruelty. This was very remarkable of him, that as often as he did fall and touch the Earth, so often he received a fresh supply of strength; which *Hercules* perceived, he lifted him up from the ground, and in his Arms prest the breath out of his Body. But as *Hercules* was big, and of high stature, a small matter was not sufficient to nourish him. One day when he was an hungry walking in the Fields, he met *Theodamus* tilling the ground, from whom he snatched one of his Oxen, which he laid upon his shoulders, and devoured every bit of him before *Theodamus*, who in the mean while did load him with imprecations and curses in his fury. From hence was derived the custom of that Country, to offer unto *Hercules* an Ox in Sacrifice, with all manner of reproaches.

He made also a Journey into *Spain*, where he separated the two Mountains *Calpe* and *Abyla*, and let in the Main Ocean into the Land by the Strait of *Gibraltar*. These two Mountains, situate one against another, *Calpe* in *Spain*, and *Abyla* in *Mauritania*, do appear afar off as two Pillars; they are said to be the Pillars of *Hercules*, where he engraved these words, *Non plus ultra*; as if those were the utmost bounds of the World, beyond which he could not enlarge his Dominion. In all his Conquests he made use of no other Weapon than a Club of an Olive Tree, which at last he dedicated to *Mercury*, the God of Eloquence, whose virtue he acknowledged to be more profitable than the power of Arms.

Juno was inwardly grieved to see him purchase so much glory, therefore she sought an opportunity

city to destroy him, or at least to create unto
 some mischief. Whilst he was in his Jour-
 ney to Hell, she perswaded *Lycus*, banished from
Thebes, to surprise the City in his absence, and
 kill *Creon* the King, with all his Sons. He
 and in it taken *Megara*, the Wife of *Hercules*,
 and Daughter of *Creon*, and was going to force
 her to his lust, when *Hercules* returned from
 Hell, and killed *Lycus*, with all his Associ-
 es. This was no small disgrace to *Juno*, who *Eurip. in Herc.*
 was resolved to revenge it; therefore she caused *Eur.*
Hercules to enter into such a rage, that he killed
 his Wife and Children. Afterwards he became
 much afflicted for this deed, when his anger
 was appeased, that he resolved to destroy him-
 self, if he had not been hindred by the Prayers
 and Tears of *Amphytrion* and *Theseus*.

But this famous Man, after so many brave acti- *P. burnutus de*
 ons, and after that he had overcome all things by *Nat. Deor.*
 his valour, became a Slave to Women, and to the
 affections which he entertained for them. *Om-*
phale, Queen of *Lydia*, was one of those, who
 did possess him so much, that he changed his Club
 into spinning Instruments, he cloathed himself
 with the Garments of a Damsel, and served this
 Princess in the quality of a Maid of Honour.

Afterwards he became amorous of *Deianira*,
 for whom he was to fight with *Acbelous*, the Son
 of *Thetys*. But the latter being sensible of his
 own weakness, did encounter with him in several
 shapes, changing himself now into a Serpent, anon
 into a Bull. Whilst he thus appeared, *Hercules*
 caught hold of one of his Horns and tore it up
 by the root, which made him so ashamed, that ever
 after he remained in the form of a River, that
 bears

bears his Name. The *Naiades*, his Daughters being extremely afflicted at this disgrace received by their Father, offered the Horn of Plenty which *Jupiter* had bestowed upon them to redeem that of their Father; for we must understand that when *Jupiter* was an Infant, he was nourished with the Milk of a certain She-Goat, named *Amalthea*, by some Nymphs that tended him. Afterwards he requited the kindness in this manner, the Goat he advanced amongst the Stars, and gave to the Nymphs one of her Horns, with this rare virtue annexed to it, of being able to procure unto them all things which they should wish for; therefore they named it the Horn of Abundance, or of Plenty.

Hercules returned Conquerour with *Deianira*, but he was stopt at the Ford of a River, where *Nessus* the Centaur offered his Service to him, to carry *Deianira* behind him to the other side. As soon as the Traitor was there landed, he would have abused her, had not *Hercules* pierced him speedily with an Arrow, which when he felt that it had struck him to the heart, and that he was ready to expire, he resolved to revenge himself in this manner; he gave his Garment dropping with his blood to *Deianira*, perswading her that if her Husband did wear it but once, he would never have love for other Women. The silly Creature believes him, therefore she sent it to him by *Lychas* his man, when he was sacrificing upon Mount *Oeta*. But it fell not out as she had imagined, for as soon as he had put on this Coat, the Blood of *Nessus*, that was a most powerful poyson, caused so great a burning all over his body, that in despair he cast himself into

21 δ' ἐδύσατο
πῶτα μάζον
αἰὲς Ἀμάλ-
θαις, *Callim.*
of *Jupiter*.

Cornucopia.

Membra &
Herculeos i-
ros urit lues
Nessæ qui do-
mu it feras, ille
ille viator vin-
citur, meret,
dolet. Sen. in
Hercul.
Oeteo, O fa-
ta! victus.
Herculem pe-
rim it Lycas, ec-
ce alio clades,
Hercules peri-
mit Lycam.
Ibid.

flaming Pile of wood, and was there consumed
ashes. His Servant *Lychas* was drown'd in the
sea, where he was changed into a Rock, and *Dei-
aira* for grief killed her self with a blow of her
husbands Club.

But *Hercules* before he died did oblige *Philo-
etes*, the Son of *Pean*, his companion and friend,
to swear unto him never to discover unto any body
the place where his ashes and bones were buried:
he then delivered unto him his Arrows, coloured
with the blood of *Hydra*.

But when the *Grecians* were preparing for an
expedition against *Troy*, the Oracle gave out,
that the City was not to be taken, unless they
carried with them the Ashes and Arrows of *Her-
cles*. This forced him to discover the place
where they were hid, and that he might not vio-
late his Oaths, he shewed where they lay with his
spear, which were punished afterwards for it; for
his Voyage to *Troy*, one of these Arrows
wounded his foot, that had been the Instrument
of his perfidiousness, so grievously, that it cor-
rupted and yeilded such a stink, that he became
insufferable to his company; therefore he was
left behind in the Isle of *Lemnos*. Nevertheless,
because the *Greeks* did imagin, that it was not
possible to obtain any success without the Ar-
rows of *Hercules*, that were in his keeping,
they sent *Ulysses* back to bring him to the Siege;
and afterwards he was perfectly healed by *Ma-
son*, that famous Physitian, who was the Son of
Asculapius.

Additional Note.

There hath been no King, nor other Person, since
the beginning of the World, that hath rendred his
K name

name more famous than *Hercules*, for he was not only known in *Greece*, in *Italy*, and *Spain*, but in *Egypt* as *Herodotus*, and in *France* and *Germany* as *Cesar* informs us. These following particulars may be further added to his former History for the better understanding of the Poets, and ancient Writers.

Jupiter when he lay with his Mother, spent three nights, which he caused to be joyned together to beget him; his Body and Stature were answerable to the pains and power of his Father; for it is reported that he was four Cubits and a Foot high and had three ranks of teeth in his mouth; out of his eyes sparkles of fire and light did sometime proceed. He had a Sister married to *Polyphemus* mentioned by *Homer* in his *Odyssey*; his Brother was *Iphiclus*, of whom it is related, that he was so light, that he could run over the ears of standing Corn, without any prejudice to them. When *Hercules* came to years of understanding, he was put in the tuition of several Masters, that did excel in many Arts and Sciences, to learn under them the things that were required to make him accomplished. He was taught by a Shepherd, by birth a *Scythian*, named *Tentares*, to handle the Spear and Dart: *Lucius*, the Son of *Apollo*, taught him the Rudiments of Learning; and because he had chastised him with a Rod, *Hercules* killed him when he came to be of Age: From *Eumolpus* he learn'd the Art of playing upon Instruments of Musick: *Chiron* gave him an insight into *Astronomy*; and *Harpalicus* made him understand the other Sciences that were necessary to accomplish a Man of his Birth and Valour. He was scarce eighteen years of age when *Eurystheus* employed him in

Witness *Alibi*
in his various
series, a
Greek Poet,
ὡς ἰφικλοῖο
δωτέρῃ αἰ-
δάζοιτο ὅτι καὶ
ἀνδρείκεον
ἐπὶ τρεχού,
&c.

most difficult Enterprises. The first was when he killed that dreadful Lyon fallen from the Moon, that did spoil the Country round about the Forest, of *Nemea*; he discharged against this wild Beast all his Arrows, but to little purpose, and then encountered it with his Club only in his hand, but the skin was so tough and hard, that no weapon could enter it; which when *Hercules* perceiv'd, he caught hold of the raging Lyon, and tore him in pieces with his hands. Ever after he delighted to wear the skin of this Lyon, and in imitation of him all Heroes have skins of Lyons, or of wild Beasts, upon their Bucklers. The Poets speak of three Lyons killed by *Hercules*, viz. that of *Helicon*, of *Lesbos*, and *Nemea*. *Thespius*, King of *Boeotia*, soon heard of his valour and strength, therefore he sent for him to make tryal of his ability. This King had fifty Daughters, and no Son; he imagined that it might be a great support to him, to have Grandchildren by them of extraordinary qualities. For that intent he imployes *Hercules*, after a costly Banquet, to get them with Child; and it is reported, that he did his business so well, that they did all conceive so many Sons in one night. *Creon*, King of *Thebes*, bestowed upon him his Daughter in reward of his good service, for he had delivered him and his Country from all subjection to *Erginus*, whom he kill'd with most part of his Army, when he went to consult the Oracle, and expiate his crimes, of murdering his Wife and Children. The *Pythia*, the Woman Priest of *Apollo*, surnamed him *Hercules*, whereas before he was called *Alcides*. They say that *Eurystheus*, that set him at work, was so jealous of *Hercules*, that at last he would never suffer him to enter into the Gates of the

Heliconius,
Lesbeus,
Nemaus.

The Greeks
did afterwards
number their
years by Olym-
piads.

City, but by *Copreus* his Herald did signifie unto him his pleasure. In his Travels he was kindly entertained by several persons, especially by *Pholus*, who brought forth unto him his best Wine, and greatest Dainties; but it happened, that at that time his house was beset by the *Centaur*s, whom *Hercules* put to flight, killing great numbers of them. Afterwards he cleansed the Stables of *Augias*, but being deprived of the reward promised by this ungrateful King, he sack'd his Country, and out of the spoils he erected Trophies of his Victory, and instituted the Olympick Games, ordering them to be celebrated every five years in honour of *Jupiter*. *Eurystheus* sought all occasions to destroy him; therefore he commanded him to bring unto him the Girdle of *Hippolyte*, Queen of the *Amazons*, that he might give it to his Daughter *Admeta*. He conquered all the Country of the *Amazons*; and in his return with *Theseus*, he freed *Hesione* from the fury of the Sea-Monster, unto which she was exposed by her Father, as we have already said; but this Traitor refusing to give to *Hercules* the recompence that he had promised, lost both his life and Kingdom. *Hercules* after these Exploits punished *Tmolus* and *Telegonus*, the Sons of *Proteus*, because they did inhumanely kill all the strangers, which they overcame in wrestling; and *Sarpedon*, the impious Son of *Neptune*, received also from him a worthy reward of his former cruelties. *Hercules* performed many other worthy Acts, for he passed through *Lybia*, *Egypt*, *Palestine*, *Cilicia*, and *Asia Minor*, destroying all eminent Robbers and petty Tyrants, that made use of their power to oppress the rest of Mankind. Thus he put to death *Cygnus* the Son

of *Mars*, *Zetis* and *Calais* the Sons of *Boreas*; he conquered the cruel People, called *Cecropes*, that dwelt in *Asia Minor*, he destroyed the Gyants that marched against him, that proceeded from the blood of the Lyon of *Nemea*; and many other Monsters of cruelty he humbled in the dust.

CHAP. III.

Of THESEUS.

Theseus was the Son of *Ægeus*, King of *Athens*, who gave his name to the *Ægean* Sea. He lived in the time of *Hercules*, and was nearly related to him; therefore he was often a Companion of his Adventures, and a perfect follower of his Generosity. He took the City of *Pylus*, where *Neleus* and his Sons lived, and when *Penclymenus* the youngest did change himself into several shapes, to fight with *Hercules* with more advantage, he found a means to surprise and overcome him. After that he had escaped from the snares of his Mother-in-law *Medea*, who with a Cup of Poyson intended to deprive him of the succession to the Kingdom.

The most part of the Princes and great Lords of that time were Robbers, who made their greatness consist in a Tyrannical Dominion over their miserable Subjects, and over all those that were so unhappy as to fall into their hands. *Phalaris*, King of *Sicily*, was one of them; he was wont to shut Men alive into the body of a Brazen Bull hollow within, causing fire to be put

Phalarim tormenta; flamma profuit, & Siculi mugitus ferre juvenci. Claud de bello Gild.

under it, that it might oblige them, to send forth groans and crys out of the throat of this Instrument of his cruelty : In the mean while he took a singular delight to hear the Bull bellow after this manner.

Theseus, that wanted neither courage nor goodness, resolved to give a check to the insolency of all these Tyrants, and to treat them as they had treated others before. First he marched against one *Sciron*, who took pleasure in drowning all Passengers in the Sea. Thus he punished *Procrustes*, because he was wont to cut in pieces all those that came into his hands : Sometimes he did cut off their Legs even with the Bed where they lay.

Thus he encountred with all the Monsters that came into the World, as with the Bull of *Marathon*, that was of a prodigious bigness; and with the Boar of *Calydonia*, that *Meleager* had undertaken, but could not overcome without the help of *Theseus*, from whence riseth the Proverb, *Non sine Theseo*.

The most famous and notable of all his Exploits, was the Victory that he obtained of the *Minotaur*, who was half a Man and half a Bull, whose Birth we have mentioned in the former Book, speaking of *Pasiphae*, the Wife of *Minos*, who was the Mother of this Monster, begot by a Bull on her body. And that we may know how *Theseus* was engaged in this business, we must understand, that King *Minos* made War upon the People of *Attica*, to revenge the Death of his Son *Androgeus*, massacred by them in a treacherous manner. In this War he took the City of *Megara*, and overcame the *Athenians*.

that he obliged them to send unto him, as a tribute, every year a certain number of young men, whom he gave to this *Minotaurus* to be devoured by him. *Theseus* requested to be sent amongst the other young Men, that he might destroy this Monster, that had devoured already much of the Blood of his Citizens. The Labyrinth was the place where this *Minotaurus* was kept. This Edifice had been built by *Dædalus*, in such a manner, that there were in it so many windings and turnings, that it was a difficult matter for one within to find the way out again. *Theseus* wisely prevented this inconveniency, for he won the good liking of *Ariadne* the King's daughter, and she delivered to him a Thread, by the assistance whereof he found a way out of the Labyrinth, after that he had killed the *Minotaurus* in it. *Ariadne* he took with him, promising unto her wonderful advantages in his Kingdom of *Athens*. Nevertheless he left her by the way, in the Island of *Naxos*, to comply with the desires of the God *Bacchus*, who desired to have her in Marriage; and therefore he presented her with a Crown, that hath been since placed among the Stars.

Ἀθήνας Δίδου
προς ἐνημέλιον
Ἀριάδην,
&c. Non. Dio-
nys. lib. 47.

The Ship in which *Theseus* was carried into the Island of *Crete*, had no other Sails but Black and Mourning. But he had promised to his Father *Ægeus*, that in case he obtained the Victory, he would come home with White Sails; which the excess of joy, proceeding from the consideration of his happy return from so eminent a danger, caused him to forget. Therefore it happened that his Father, who was always expecting with much impatience his coming back,

when he saw the black Sails, the signs of sadness and of sorrow approaching with the Ship, he was taken with so piercing a grief, that he cast himself head-long into the Sea at the same instant, and there was drowned.

This Ship was afterwards kept by the Athenians, as the Remembrancer or Monument of their happy Victory, that had freed them from the apprehension of so much misery. They therefore repair it, when any part of it was decayed by long standing, and nailed unto new Planks, in lieu of those which time did consume and rot. This Ship, saith *Plutarch*, was always a President in the Disputes of Philosophers in the Schools, brought to express the meaning that Nature imployes to preserve the Elementary Bodies, and particularly those that are maintained by nourishment.

After this, *Pirithous*, King of the *Lapiths*, a People of *Thessaly*, desired to see so famous a Person; therefore to obtain his desire, he began to spoil the Borders of his Kingdom, to oblige him to come to defend himself. When both met together, they were so much taken with the beautiful countenance, with the courage and generous behaviour one of the other, that they did swear to be for ever Friends, and to lend a mutual assistance in all difficult affairs.

Immediately after, *Pirithous*, being assisted by *Theseus*, did punish severely the *Centauri* when he invited them to the Festival, that was kept at his Marriage with *Hippodamia*; because they had most insolently affronted his People the *Lapithes*, and massacred multitudes of them.

Now the *Centauri* were the first People that

und out the Art of Riding upon Horses; and
r that cause they were esteemed half Men, and
lf Horses, by those that met and saw them at a
tance on Horse-back. From hence comes their
ame *Hippocentauri*.

Another Effect of the Alliance between *Piri-*
ous and *Theseus*, was the Rape of the fair *He-*
na, of whom we shall speak hereafter. *The-*
us also accompanied him to Hell, when he went
fetch from thence *Proserpina*, whom he loved
tirely. But this Enterprize succeeded no ac-
ording to their expectation, for they were stopt
y *Pluto*. Some say, that *Pirithous* was con-
demned to the torments of *Ixion*; but *Theseus*
as forced to rest himself after the grievous la-
ours and pains that he had endured in this Expe-
ition, upon a great stone, from which he could
ever after arise, nor move himself, until *Hercu-*
s went down to Hell to fetch the great Dog
erberus. He did stick so close to this great
one, that he left upon it his Skin when he was
lucked from thence. When he returned again
nto Hell, after his decease, *Pluto* condemned
im to the same place, because he had been so
old, as to undertake to ravish and carry away
is Queen.

Ἡρόκλειος
πύριος are
great and dif-
ficult under-
takings.

We have already declared in the former Cha-
pter, how he married *Hippolyte*, Queen of the
Amazons, of whom he had a Son that did bear
he Name of his Mother, called by some *An-*
iope. Afterwards he espoused *Phedra*, one of the
Daughters of *Minos*. She grew amorous of this
Hippolytus her Son-in-law, but when she could
not gain him by prayers, she accused him to
Theseus most maliciously, as if he had offered to
disso-

Of him is the
Proverb,

Ἰππὸ λήϊον
μιμήσομεν.

Diogen.

Of a chaste
and virtuous
man.

Procul impudi-
cos corpore à
casto amove
vultus. Hippo-
lyt. in Sen.
Eurip. in Hip-
polyt.

dishonour her. *Theseus* gave credit to her
lunny; therefore he banish'd out of his home
the poor young Prince, desiring the God *Neptune*
to punish him for this supposed Crime.

Hippolytus fled from the rage of his Father
on a Chariot; and as he was passing by the Sea
side, he met with a Sea-monster, that frighten'd
his Horses, cast him to the ground, and kill'd
him in a miserable manner; for he was dragg'd
over the Rocks and Stones, and his Body torn
in pieces by these fearful and furious Horses.
Phedra was mightily grieved at this mischance,
being therefore pressed with a remorse of Con-
science, she discovered all the truth of *Hippo-
lytus's* Innocence, and of her own Malice, and then
stab'd her self before him, leaving unto *Theseus*
the dissatisfaction of having been too credulous.
But *Æsculapius*, being moved with compassion
for *Hippolytus*, restored him to life again.

Additional Note.

Theseus was a wise and valiant King of *Athena*
that perswaded the People dispersed in the Coun-
try to live together in Cities. He established
wholsome Laws in his Dominions, and destroyed
many Tyrants and Thieves, that did trouble the
Countrey, *Cercyon*, *Polypemon*, *Periphetes*, &c. He
was said to be the Son of *Neptune*, because he was
an encourager of Trade and Navigation. *Minos*
did question him about his Father, but he proved
what he was; for when the King cast a Ring into
the Sea, he dived to the bottom, and fetcht it up
with a Crown in his hand, which *Thetis* bestowed
upon him, and which was afterwards given to
Ariadne, but after her death it was placed among
the Stars.

Sons were *Hippolytus*, *Acamas*, and *Demo-*
When he came to be old, he was kill'd by
Lycomedes in a cruel Battel.

Reigned about the year of the World 2700, *Diod. l. 5. cap. 5*
Days of *Gideon*, a Judge of *Israel*, accord-
to the computation of the best Chronology.

CHAP. IV.

The Stories of *CASTOR* and *POLLUX*.

He common Opinion of the Poets is, that *Vocantur The-*
Leda, the Queen of *Tyndarus*, King of *rapnai fratres*
liæ, having had familiar acquaintance with *Oebalii. ἐτερον*
ter, brought forth two large Eggs: Out of *υποσ Gemini*
which was of *Jupiter*, she had *Pollux* and *Ambelii Laper-*
ena; and from the other, that was of *Tyn- se ἀφ' ἐκείνου*
as, were born *Castor* and *Clytemnestra*. They *Amyclai &*
e nevertheless all named *Tyndarides*, because *Pileati.*
y were all the Children of one Mother, that *Hence is the*
Wife of *Tyndarus*. *Prov. ἐξ ὧν*
of a

The two Brothers, *Castor* and *Pollux*, did *proceeds from*
e one another entirely, insomuch that they *an Egg.*

re inseparable, and they always performed
ir undertakings together; but *Pollux* only
s immortal by the privilege of his Birth,
efore out of a tender affection for his Bro-
r, he perswaded *Jupiter*, who had a great
dness for him, to admit also the other into
number his Sons. From hence the
ecks called them *Dioscouroi*, that is, Chil-
en of *Jupiter*: And *Jupiter* at last caused *Castor*
partake with *Pollux* of his Immortality, in such
manner, as that they were to live successively
one

one after another, until the time that they both translated to the Signs of the Zodiac where they represent the Constellation of *Gemini*.

But they did not attain unto this great honour, until they had deserved it by many glorious actions; for they forced *Theseus* to release their Sister *Helena*, whom he had taken; they cleared the Coast of all Pyrats at Sea that interrupted the Trade; therefore they have been ranked amongst the Divinities of the Sea, and put in the number of those, that were firm *Apotropai*, that is, who did protect them from evil. For this cause the Heathens did sacrifice unto them white Lambs.

The *Romans* had a particular respect for them because of the assistance that they had received from them in a Battel against the *Latin* People near the Lake *Regillus*. Therefore they erected to them a very stately Temple, and swore commonly by their Names. The Oath of *Women* was *Æcastor*, as that of *Men* was *Ædepol*; that is, by the Temple of *Castor* or *Pollux*, for *Ædes* signifies a Temple.

Additional Note.

Castor and *Pollux* are reckoned amongst the famous Men, that have deserved an immortal name by their valour and generosity. They accompanied *Jason*, and his *Argonauts*, in their Expedition to fetch back again the Golden Fleece, which these two Brethren did sufficiently declare their courage and skill in Arms, *Pollux* especially. He undertook to correct the temerity of *Amymon* when he offered to challenge one of their companions.

Κάστωρ δ' ἰπ-
πόταμον ἔχ-
πρόξ ἀγαθόν
Πολυδύκεα.
Hom. Odys. 12.

the Ship to fight with him at handy blows. went out, and soon laid him dead upon bound. In this voyage, when a dangerous storm had overtaken them, they saw two lights of Fire lighting upon the heads of *Castor* and *Pollux*, which were the happy Omens or fore- signs of the end of their fears and danger; for Mariners take notice, that when two Fires appear together at Sea, they are to expect happiness in their undertakings, and a notable calm; as if there be but one, they prepare themselves for a grievous storm. From hence these lights, that are Meteors, or the dry exhalations of the Earth, inflamed in the Air, are called *Castor* and *Pollux*; but when one is seen, it is called *Helena*, as dangerous to Seamen as *Helena* was to *Troy*.

After the return of the *Argonauts*, *Castor* and *Pollux* had war with the *Athenians*, because their King had ravished their fair Sister *Hebe*, but when they had taken one of the Cities of *Thebes*, and in it their Sister, they dealt cruelly with the Inhabitants, and carried none away but *Æthra*, Mother of *Thebes*. There- fore the *Greeks* call all Saviours and favourable omens *Διὸς κῆρυξ*.

Σωτῆρας τῆς
παίδας ὅτι
χθονίων αἰ-
δρωμένοις ἀκού-
σας τῶν πόντων
Homer.

They undertook afterwards a War with *Lynceus* and *Ida*, the valiant Sons of *Alphareus*, in favour of their Mistresses, that had been espoused to them formerly. In the Encounter with them *Castor* was unhappily kill'd by *Lynceus*, and *Pollux* was dangerously wounded by *Ida*; but *Jupiter* revenge his Sons quarrel, for he struck *Ida* to the ground with his Thunderbolts. *Pollux*, in honour of his Brother, invented a Dance, that was to be performed

formed by young men well armed, named *Corymbi*. Now this *Lynceus* is reported to have been a man of a very quick sight: The Poets say that he was able to perceive any thing through solid substance, and to see into the bowels of the Earth; because, as some think, he was the first that sent men to groap there for gold and silver.

The *Romans* did mightily esteem these *Corymbi* because they appeared to assist them in their wars. And the *Lacedemonians* gave unto them the name of *Μεγάλοι Δεόι*. The *Locrenses* did also seek to lead their Army against the *Crotoniats*, and wore Caps on their Heads, and Lances in their Hands upon two white Horses. From hence it is, that they are thus represented, and that the *Romans* have affected a Cap, as a badge of Liberty. When *Tarquinius* was expell'd, they coyned pieces of silver, with two cross Lances, bearing the top of their Caps, in token of freedom from Bondage.

In the Heavens, besides these forenamed Meteors, there are two Stars, in the Head of Gemini called *Castor* and *Pollux*, mentioned by *Homer* in the *Odyss.*

Ἄλλοτε μὲν ζώεις ἐπερήμεροι, ἄλλοτε δ' αὖτε

Τεθνῶσιν, πρὶν ὅτι λελόγησιν ἴσα θεοῖσι.

CHAP. V.

Of ORPHEUS.

The Poets relate wonderful stories of several Musicians of the first Age; as of *Amphion*, who built the Walls of *Thebes* only with theasant harmony of his Musical Instruments; the sweetness of the Tunes caused the Stones to move, and place themselves in good order.

Arion was also admired for his skill in Musick, we may take notice on this occasion; when he was sailing from *Italy* into *Greece*, the Sea-men resolved amongst themselves to cut his throat, that they might have his Purse: But he requested of them the favour to suffer him to play once more with his Harp before they did dispatch him; it happened that he made such excellent Musick, that the Dolphins, ravished to hear him, came in companies about the Ship; and when he begged them, he cast himself into the Sea, hoping to meet there with more humanity than amongst the cruel Mariners; he was not deceived of his expectation, for one of these Dolphins, taking him upon his back, carried him to *Corinth*, where King *Periander* received him with kindness, and put these inhumane Sailors to death, to punish them for their intended crime. This Dolphin was rewarded by the Gods with a place amongst the Stars, for the good office that he had done to this poor Musician.

Unde Ovid. de
Arione, Fast.
lib. 2. At tibi
nave tua tutius
aquor erat.

Some say to
the Promon-
tory of *Tenar*
in *Greece*.

I shall

I shall not mention the Satyr *Marsyas*, because he had more skill in Musick, than common sort of people, was so transported with vanity and presumption; as to compare himself with *Apollo*. This God was so displeased with him, that when he had overcome him; according to the judgment of the *Muses*, he fled him alive to punish his temerity; as we have already intimated in the Story of *Apollo*.

There happened also a like Controversie between *Apollo* and *Pan*, the God of the Mountains and Shepherds; because he knew pretty well how to play upon the Pipe, and that the Country Clowns did cry him up for the most expert Musitian of the World: He was so audacious as to dispute this Honour with *Apollo*. *Midas*, King of *Phrygia*, a simple fellow, one of the Judges in this Controversie, gave a sentence in favour of *Pan*; therefore *Apollo* caused Asses ears to grow on his head, that he might appear what he was to the World. This Prince entreated *Silenus* to grant unto him the favour in reward of a considerable service, that he had done unto him, that all that he should touch should turn immediately into Gold. He soon repented of his rash desire, when all his victuals and food became Gold, and when in the midst of all his Gold he was ready to starve for hunger and want.

And that we may not make any longer discourse of those that have excelled in Musick, it is the common Opinion, that *Orpheus*, who was not only a Poet, but also a Philosopher, hath carried away the Palm from all the rest. We need not wonder at it, seeing he was born of

Midas οὐκ
αἰ. A Greek
Prov. a simple
fellow.

Learned Parents, of *Apollo* and the Muse *Calliope*. Of him it is reported, that he caused voice to agree so admirably well with his voice, that the Rivers did stop to listen to him, that the Storms and Tempests did cease, that most savage Animals came to him in company, and that the Trees and Rocks were seen move at the sound.

See *Ovid. Metamorph.* 10. 11. Book. *Orpheus Calliope genus. Seneca in Herc. Oct.*

He performed something more than this, for when he lost by death his Wife *Eurydice*, who was torn from the amorous Embraces of *Aristheus*, King of *Arcadia*, died suddenly of a wound received by a Serpent: He went after her to the Gates of Hell, where he played with that dexterity upon his Instruments of Musick, that *Pluto*, *Proserpina*, and all the Infernal Inhabitants, were ravished in admiration. He prevailed by that means so much upon them, that they granted unto him the favour to carry with him his Wife back again, to live longer upon Earth, upon condition, that in his return, he would not look back upon her, until he was ascended into the light; which condition, his impatient love for her caused him to break, by casting his eyes behind him; which when her Guard had perceived, they dragg'd her back into Hell, and left him in such a trouble of mind, that he resolved for her sake never to entertain any affection for a Woman; and to disswade all his acquaintance from their love and union: Which procedure of his, did so much scandalize and displease the

Some say that he was kill'd with a Thunderbolt.

Θρήνη χρυσολύειω τῆς. Ὀρφεία μέγα ἔδειξαν, ὅτι κτείνοντο Ζεὺς φολόεντι βέλει.

The Swan is
said to sing ad-
mirably well
when it draws
nigh unto
death.

Dames of *Thracia*, that in their furious
sports at the Festival of *Bacchus*, they tore him
pieces. But afterwards he was metamorphosed
into a Swan, and his Harp was placed among
the Stars.

Additional Note.

Arion erat
Patria Me-
thymneus, ob-
scuris parenti-
bus natus, Poe-
ta insignis, præ-
cipue Dithy-
rambicus.

Therefore
named

Δελφινόσση-
μῶς.

The Ancients relate incredible things of Dol-
phins, besides, this famous one that carried Ar-
ion safe to Land out of the hands of the inhuman
Mariners. They tell us of others, that have
performed kind offices to Mankind. *Hesiod*, the
first famous Writer, when he had been massacred
in *Neptune's* Temple in *Nemea*, and cast into the
Sea, was by the Dolphins brought carefully to
shore again. A young Man, and his Mistress
falling by chance into the Sea, were saved near
the Island of *Lesbos* by Dolphins, and carried
through the waves to Land. And *Telemachus*, the
Son of *Ulysses*, was also preserved in the Sea
by Dolphins; therefore his Father did bear a Dol-
phin in his Buckler, in remembrance of that kind-
ness shewed to his blood by that Fish. All the He-
athens had a particular respect for this creature,
some of them would not suffer any injury to be done
to them, because they are so favourable to
Mankind. In the remote Countries of the North
Munsterus tells us, that there is a Fish called *Rorqual*,
longer than a Dolphin, and no less kind to our na-
ture. When they meet with any, whose misfor-
tune it is to be cast away, these great Fishes receive
and lodge them in their Jaws, and do thus carry
them safe to shore. He insinuates there that it is
the Opinion of some, that this was that kind of
Fish, or Whale, that waited for *Jonas* when he was
cast into the Sea, and that carried him safe to land.

Marshall

Marsyas, a *Phrygian*, was the Inventer of the
 e, a Musical Instrument. Some say that *Mi-*
 a was the first that play'd with it, at a Banquet
 he Gods; and that because of her grey eyes,
 en her cheeks were swell'd, she did appear ridi-
 ous to the company, especially to *Juno* and *Ve-*
 who laugh'd at her for her pains. This gave her
 curiosity to see what reason they had to mock
 For that purpose she came down upon Mount
 and began to play with her Pipe upon the banks
 a clear River, that she might behold her self at
 t time; but as soon as she perceived how de-
 med it did represent her, she cast the Pipe away
 h a curse, desiring that he that should take it
 , might end his days by cruelty. *Marsyas* the
 yr, the Son of *Hyagnis*, a great Favourite of
 ele, found it, and first made use of it in the
 ublick Sacrifice of this Goddess; for that reason
 id always continue afterwards in her Solemni-
 s. But this *Marsyas* became so proud and self-
 nceited for this Invention, that he challeng'd
 ollo, upon this condition, that he that could
 ke the most pleasant Musick, should have pow-
 ver his Antagonist. *Apollo* was the Victor,
 erefore he hang'd *Marsyas* upon a Tree, and
 ll'd his skin over his ears. Some drops of his
 oud hapned to fall into the River, that did run
 d by, and therefore from him it was named
 arsyia: It ran through the City *Calena*, taken
 Alexander the Great.

Ovid. fast. lib.
 6. *Prima te-*
rebrato per ra-
ra foramina
buxo, ut daret
effeci tibia
longa sonos.

Media illa tem-
pestate inter-
fluebat Mar-
syas amnis, fa-
bulosis Græco-
rum carmini-
bus inclutus.
Quint. Curt.
lib. 3.

Quaque celer rectis descendens Marsya ripis
Errantem Meandron adit, mixtusque refertur.

Lucan Pharsal.
lib. 3.

Called there-
fore by *Plato*,
βίος ὁσφίνος,
a solitary life,
or a harmless
life entertain-
ed by herbs
and roots.
It is said, that
he prophesied
of the Worlds
continuance.

*Ætate in sexta
cessabit machi-
na mundi.*

Orpheus, was a *Thracian*, born, as some
of *Apollo* and *Calliope*; as others, of *Orpheus*
and the Muse *Polihymnia*. He was an excel-
lent Philosopher, and the first that recommended
solitary life, and abstinence from flesh. *Mercure*
gave him his Harp, with which he performed
wonders. He was the first that introduced
Bacchanalia in *Greece*, called by some for
cause *Sacra Orphica*. *Horace* in *Arte Poet.*
us, that,

*Sylvestres homines sacer interpretq; Deorum
Cadibus & victu fædo deterruit Orpheus:
Dictus ab hoc lenire Tigres, rabidosque leones
Dictus, &c.*

He was the first that in *Thracia* caused men
live under Laws and Government, and call
them from their rude and beastly life, to a more
gentle and civilized.

CHAP. VI.

Of JASON and the ARGONAUTS.

P*ELIAS*, King of *Thessaly*, was careful
to train up *Jason* his Nephew in his sight from
his Infancy, because he had taken notice in him
of an extraordinary courage, which had caused
some jealousy and suspicion of him into his mind.
When therefore he came to Age, he sought how
he might be delivered of him, and of his apprehen-
sions together; for that cause he sent him to
the Conquest of the Golden Fleece, as to an En-
terpr

rise from which he could never, according to Judgment return alive.

We have already mentioned how *Aea*, King of *Colchos*, had got his Treasure into his possession, and laid it up safe in a Wood consecrated to *Mars*, appointing for a Guard certain huge Bulls, that had Feet of Brass, and that cast out of their nostrils fearful flames of fire. He appointed also a dreadful Dragon, of a prodigious bigness, accompanied with armed men, who sprung up from the teeth of this Dragon, that had been sown in the ground.

Jason, in order to this Expedition, commanded a brave Ship to be built by one named *Argus*, from him it was called *fatidica rates Argo*; the Wood of it had been cut out of the Forest of *Podone*, whereof the Trees were wont to give oracles; therefore this Ship did retain the faculty of speaking. And in this voyage it was often heard.

A great number of the most Illustrious Warriors of *Greece* went abroad to accompany *Jason*, and share with him in the Glory of this Undertaking; they named themselves *Argonauts*. *Hercules* was one also; *Theseus*, *Castor* and *Pollux*, *Orpheus*, *Tiphys*, *Lynceus*, and a great many more. *Tiphys* did govern the Helm; *Lynceus*, who had excellent Eyes, was employed to discover the Banks of Sand, and the dangerous Rocks hid under water to the end that they might decline them. *Orpheus* with his Musick did pleasantly remove from them the tediousness, and moderate the grievances of the Voyage; only the company of *Hercules* was troublesome, for he was so heavy, that the Vessel was sometimes

They were in number 54.

See Val. Flacc. Argonaut.

Lyncea perspicacior: Of a quick and good eye.

Hercules.
Argo.

Hylas was the Son of *Theodamas*, from whom *Hercules* stole an Ox in the Isle of *Rhodes*.
Val. Flacc. in Argonaut.

Old Perseus foretold them the danger of the *Simplegades* Rocks, in requital for his deliverance from the persecution of the *Harpyes*.

Apoilod. This Author relates, that *Ares* promi-

sed the golden Fleece to *Jason*, if he could but overcome the two Bulls that had Hoofs of Brass. *Medea* instructed *Jason*, and taught him the means of overcoming this, and all other difficulties; and shewed him besides the Golden Fleece, which *Ares* was not willing to deliver, notwithstanding his promise.

times ready to sink, and he spent a prodigious quantity of Victuals, besides he did frequently break his Oars; but there happened a misfortune that delivered them from the inconvenience of his company. He had brought with him a young Boy, whom he loved, called *Hylas*; who therefore the Ship was run ashore, he sent him to seek some fresh water to appease his violent thirst, but the Lad fell into a Fountain, where he was drawing water. This gave occasion to the Fable, that the Nymphs had stolen him away. At this unhappy accident, *Hercules* left the company and the Ship to seek him out. From hence it is that the people of that Countrey established Festivals to be kept every year, during which they were wont to wander about the Mountains often calling for *Hylas*.

These *Argonauts* met with some misfortune in this Expedition; and several difficult passages. They were to go between the *Simplegades*, that are otherwise called the *Cyanean Rocks*, situated beyond the *Thracian Bosphorus*, at the Entrance of the Black or the *Euxine Sea*. They did seem to joyn afar off, and open when they were coming to the passage. At last they arrived in *Colchos*.

From his first arrival *Jason* contracted friendship with the Princess *Medea*, the Kings Daughter, who was an expert Magician. She, for his sake, caused a deep sleep to fall upon all the

Monsters

isters that did keep the Golden Fleece by her
 illish Enchantments; so that Jason had by
 means the liberty to take it. Immediately
 after, Jason fled away with Medea, whom he
 married, but being pursued by Aetes her Fa-
 ther, she cut in pieces Absyrtus her little Bro-
 ther, whom she had brought with her, disper-
 sing and leaving his Members at a distance in the
 way, that his Father might busie himself in ga-
 thering them up, and give them more leisure to
 escape.

When they were come back as far as Thessaly, Medea undertook to cure her Father-in-law Aetes of his old Age. By the virtue of her Magick she restored unto him his youthful appearance and strength. And that she might take ven-
 geance of the hatred that Pelias did bear unto
 them, she perswaded his Daughters to try the
 same experiment upon him, for he was extreme
 old and decrepit. According to her directions
 they cut him to pieces, and boiled them in a
 Kettle with certain Herbs, which she had deli-
 vered unto them. But these wretched Daughters,
 seeing it impossible to recover their Father again
 by that means, were mightily afflicted and griev-
 ed, that they had been so absurd as to murder
 him upon such unlikely hopes.

All this time Medea did live with Jason in a
 perfect amity and correspondence, having had
 by him two Children. But at last, when Jason
 arrived at Corinth, in the Court of King Creon,
 he fell in love with the Princess Creusa his Daugh-
 ter, whom he married, forgetting the obliga-
 tions and favours, which he had received from
 Medea.

Αυτίνα δ'
 Αἴωνα θῆκε
 φίλον κόρον
 ἠβρόντα γῆ-
 ρας, &c.

Eurip. in Me-
 dea.

Ὀλῶλεν ἡ
πύραυλος ἀρ-
τίως κέχρη
Κρέωνος δ'
φύσας φαρμά-
κων τῶν σῶν
ὑπο. Εὐρίπ.
in *Medea*.

Nermonius and
Pheretes the
two Children
of *Medea*.
Thessalus her
other Son e-
scaped. He
reigned in
Thessaly, and
gave his name
to the Coun-
treys.

Squammosa
gemini colla
serpentes jugo
submissa præbent.
Med. in *Senec.*

She was resolved to revenge her self; there-fore dissembling her dissatisfaction, she seemed to approve of the Match, and sent a Box full of Jewels, and of precious things to the Bride as a Token of her love; but it was all bewitched in such a manner, that when it was opened, a strange flame burst out of it, which consumed suddenly the King's Palace to ashes, with the Bride, and her aged Father in it.

Jason in his fury went to seek *Medea* to revenge of her for this cruelty. She waited for him on the top of a high Tower, from whence she reproach'd him with his ingratitude, and before his eyes massacred two Children that she had by him. She then took her flight towards *Athens*, being supported by two strong and fearful Dragons in the Air. When she was arrived in that City, she became the Wife of King *Agesilaus* by whom she had *Medus*. But when she ventured to poyson *Thesens*, she was forced to flye away for her life with her Son *Medus*, and to retire into that part of *Asia* called from him *Media*.

Recipe jam natos parens: ego inter anxas alibi curru veham.

Additional Note.

In this last Chapter, the most noted persons are *Medea*, *Jason*, the *Argonauts*, and *Creon*, of whom the Poets relate these following Stories.

Medea was a famous Inchantress, the Daughter of *Aëta* and *Idyia*; or, as *Ovid* names her Mother of *Ipsæa*: She was the Grand-Child of *Sol*: She was tutored and made acquainted with the Secrets of her devillish Art by *Hecate*, who taught her

ow to perform wonderful things by her Spells
Enchantments. She was able to transport
ds from one place to another, to cause the
ent of the Rivers to turn back towards their
ce, to bring down the Moon, and the other
s upon the Earth, and to give life to the
d.

he Expedition of the *Argonauts*, and her affe-
n for *Jason*, rendred her famous, or rather
amous; for his sake she consented to betray her
her's and Countries Interest; by her means he
ed upon the Golden Fleece, and when *Aeta*
nded to revenge himself of the *Argonauts* by
r deaths, in a Banquet unto which they were
invited, *Medea* discovered the Plot to *Jason*,
o thought it high time to sail away with his
ze and *Medea*. Before her departure she com-
ted a most inhumane Act, in killing her only
other, and casting his Members in the way for
Father to gather up. *Jupiter* was mightily
ensed for this barbarous deed, and therefore he
at most cruel tempests to entertain the *Argonauts*,
e causers of it in their return home. The violent
orms carried them out of their way into the *Me-*
tterranean, where their prating Ship *Argo*, advised
em to seek *Circe*, and cause her to make an atone-
ent for the Blood of *Absyrtus*, that *Jupiter*
ight be appeased, which accordingly they did.
ne was no less cruel afterwards to King *Pelias*,
ho hearing a false report of the miscarriage of
ne *Argonauts*, abused the friends of *Jason*, and
reated his Kindred barbarously. At the return
f the Ship into a Bay of *Thessaly*, near the City
olcus, *Jason* understanding all that had happened,
utreats his Companions to assist him; but because
they

Flammea sub-
duxi medicato
lumina somno:
Et tibi quæ ra-
peres vellera
tuta dedi. Me-
dea Jasoni in
Ovid.
Apollod.
lib. 1.

they were not able to encounter with a King *Medea* undertook to punish *Pelias* with Enchantments. She makes a Statue of *Diana* with it she lands, and hastens into the City, having taken the disguise of an old Woman: her Entrance she proclaims in the streets, she did bring the Image of *Diana* from the Northern Countries, requiring the People to receive it with respect; unto her words she adds Miracles, to perswade them to believe. So when she saw the King and People at her devotion, she revealed unto the Princes Daughters, that she was commanded by *Diana* to restore to their Father his former youthfull strength and appearance. To oblige them more easily to believe the possibility of this action, she presented before them an old Ram, and then by witchcraft turned it into a young Lamb. They being thus perswaded to try the same Experiment upon their Father, kill'd him, and by the same means punish'd him for his cruelty, and gave an opportunity to the *Argonauts* to seize upon the empty Throne. *Acastus*, the Son of *Pelias* reigned in his stead; but his wretched Daughters were married to the *Argonauts*; *Admetus* took *Alceste*, who only had not consented to the cruelty committed upon her Father, *Phinome* was married to *Andramon*, *Creopea* and *Antiope* were given to other Hands. After this *Medea* lived quietly with *Jason*, until he became enamoured with *Creusa*, or *Glaucia*, the Kings Daughter. She avenged her self of this Affront; for she sent a Box, or as some say a Crown, shut up in a Basket to the Bride, anointed with a strange compound

From hence
the Prov.

Ἀσπας ὁ Πελίαν
Plutarch.

He that kills
with an intention to cure.

Quid referam
Pelix natus
pietate nocentes,
Cesq; virgineâ membra
paterna manu.
Ovid. in Medea.

Conjux socerque
prisca jam fun-
tibus habent à me
sepulti.

Med. ad Jasonem
in Senec.

* *Naphtha*, which as soon as she had touch'd, * *Νάφθα*,
 air round about her became inflam'd, and called other-
 the Kings Palace about her ears. wife *Μηδεί-*

ας ἑλαιον,

or *Ignis Medea*, is such a powerful Compound, that if it comes near
 e, or Sun Beams, it will suddenly set all the Air round about in a
Plutarch says, that it is made of that Sulphurous Matter or Clay
 first forth of the Territory of *Babylon*, called also by the *Hebrews*
 as some imagine from *שׁוּף* to fly about, because it is of such an
 and Fiery Composition, that at the least provocation, it spreads and
 nicates its hot nature to all that comes near unto it. Of this strange
 ound *Diosc.* speaks, *lib. 1. cap. 102.* And *Plinius, lib. 2. cap. 105.* And
 ek Poet. *Ἦν δὲ τὸ Μηδείης Κολχήϊδ' ἐχδόμῳ πῦρ Κεῖνο*
δὲζηται ἐφ' ἡμεῶν ἔ παρὰ χεῖλιν. Δδομένε δυσάλυκ' ἰάπτε-
δοδι κνηθμός.

Jason was the Son of *Aeson* and of *Polymedes*,
 ended by his Father from *Aeolus*, the God of
 ds. When the oracle had informed his Uncle
 s, that one of his Kinsmen should put him to
 n, and that he should have an eye upon *Jason*,
 ought to destroy him; but he escaped to *Chiron*
 Centaur, where he became a Student in Phy-

ἰάσων from

Afterwards he was sent to recover the
 den Fleece, that did belong to his Family.
 and the other Worthies of *Greece*, did run
 y dangers in this Expedition; they were to
 between the *Simplegades*, Rocks that are in a
 inual motion; they let go a Pigeon, before
 would venture through with their Ship, and
 ough this Bird flies with a wonderful swiftness,
 tail was catcht between the Rocks, neverthe-
 the wind blew them through, with little da-
 ge to their Vessel. They landed in several places
 the way, and relieved *Phineus* an old Man,
 was troubled with the *Harpies*; for the two
 idren of *Boreas*, that were in this Expedition,
 made

ἰάομαι, to
 heal: before
 he was called
Delomedes.

Euf. Chron. Di-
ed. l. 5. cap. 11.
Aug. lib. 8. de
Civ. Dei, c. 26.

made them fly away, and leave the blind Pharaoh to eat his meat in quiet. When Jason was rewarded, he dedicated his Ship to *Neptunus*. It afterwards preserved many years, and the breaches that time made were repaired as *Noah's* Ark, and the Ship of *Theseus*. All these Argonauts did live in the days of *Othniel* and *Gideon* Judges of *Israel*, about 2500 Years after the World was created.

CHAP. VII.

of *CADMUS*, and of the City of *THEBES*.

WHEN *Jupiter* ravish'd *Europa*, the Daughter of *Agenor*, King of the *Phoenicians*, as we have said in the third Chapter of the first Book, this Prince sent his Son into many parts of the World to seek her out, with a Command never to appear before him, until he had found her. But *Cadmus*, after many tedious Voyages, could never learn what was become of her; therefore he went to consult the Oracle of *Apollon* in *Delphos*, to know what was best for him to do. The answer was, that a Cow, some say an Ox, should meet him, and that he was to follow the directions of this Beast, to build a City, and settle his Habitation. He met the Ox in a Province of *Greece*, called from thence *Boeotia*. That in a business of so great a concern, he might obtain the assistance of Heaven, he resolved first to offer the wearied Beast in sacrifice to the Goddess *Minerva*. In order to this Religious performance, he dispatches his Followers to

He was to build a City where the Ox did lie down, when it was weary of its journey.

Fountain, named *Dirce*, to fetch from the water; but it happened that a fearful Dragon surpris'd them there unawares, and de-
voured them alive. *Minerva* advis'd him immediately to destroy this Dragon, and to sow the Teeth of his Head in the Earth, which when he had done, several Companies of armed men sprung up out of this seed; but they could not slay one another to live, therefore they de-
stroyed themselves, only five were remaining, who offered their assistance to *Cadmus*, in building a City to dwell in, and furnishing it with inhabitants. This City was *Thebes*, where he lived many years, and left many Children, *Semele* the Mother of *Bacchus*, and *Agave*, who being transported with fury in the company of the *Adenades*, kill'd her own Son *Pentheus*, that by his speech discovered a dislike of the mad ceremonies of this God.

Cadmus did live to see all his Posterity fall into extreme misery, and himself and Wife banished to *Illyria*, or *Sclavonia*, where, according to their desire, they were changed into Serpents: *Amphion* forced them out of their own City, and built the Walls of it by the harmony of his voice, as we have already said in the fifth Chapter; but was afterwards kill'd by *Diana* for his considerate speeches of her, and of her Brother *Apollo*.

But I think it will not be amiss if we take notice here, that there have been several Cities of *Thebes*, one in *Cilicia*, where *Andromeda* the Wife of *Hector* was born, which was sack'd by the *Greeks* when they march'd to the Siege of *Troy*. There was another in *Egypt*, the largest of

The Dragon did proceed from *Mars*, it kill'd *Seriphus* and *Dailen*, the Servants of *Cadmus*. The truth is, this Dragon was a famous Robber.

Ἰστὶ δ' ἄλγος, a violent grief, for she drown'd her self in despair. Others add *Antonee* and *Polydorus*, sons of *Cadmus*.

The Oracle told the *Illyrians*, that they should obtain the Victory against their Enemies, if *Cadmus* was their Captain. By that means he reigned in *Illyria*.

of that Name, it had an hundred Gates; it that fruitful and renowned Province was so called, which hath been the retreat many Religious Anachorets, that have there their Covents in the first Ages of Christianity.

Epaminondas was a Scholar of *Pythagoras*. *Diog. Laert.* lib. 8.

Thebes was rebuilt by *Alexander's* command, for the sake of a great Wrestler, that had been thrice crowned at the *Olympick Games*.

But *Thebes* in *Bæotia* was the most famous of all these Cities, not only because of the grievous Wars that it suffered, and the great Captains it furnished to *Greece*, such as were *Epaminondas* and *Pelopidas*, but also because the drunken *Bacchus*, *Hercules*, and *Pindarus*, the Prince of the *Lyrick Poets*, were born in it. It is reported of the last, that the Bees did prognosticate and signifie, what he should one day be; whilst he was yet in the Cradle, they pitched upon his lips, and there laid up their Honey; *Pan*, with the Nymphs of the Neighbourhood kept a Festival on the day that he came into the World. *Alexander* the Great did much honour him; for when he commanded all the City to be destroyed with Fire and Sword, he gave an expresse Order to his Souldiers, that they should spare the house of *Pindarus*, with all his Relations.

Additional Note.

Ulpian.

Cadmus, and most of the famous Men of Antiquity, cannot much glory in a Noble Pedigree. If the truth were known, he was but the Cousin of *Agenor*, King of *Tyre* or *Sidon*; he ran away from his Prince for no good deed with *Harmonia* a noted Strumpet, yea he was so happy as to have laid the Foundations of the City of *Thebes*.

Herodotus saith, that he brought sixteen Letters into Greece, and taught the People the Art of Writing. Some say, that *Pentheus*, the Son of *Zeus* and of *Echion*, his Grand child, kill'd himself by his furious Mother, succeeded him in his Kingdom.

The Poets make *Europa* his Sister, *Thassus* his Brother. *Cilix*, from whom *Cilicia* borrows the Name, and *Phoenix*; who hath called a Province *Asia*, *Phoenicia*, were his other Brethren, *Europa* and *Taygete* his other Sisters, by several others. *Europa* was the most remarkable of them, for her extraordinary beauty, which caused *Zeus* to send some of his Subjects to steal her away. They took her and carried her on board a Ship, where a Bulls Image was placed in the Cabin, which caused the Fable of *Europa's* being carried by a Bull. Her afflicted Father sent his Son *Thassus* and *Cadmus* after her but to little purpose; for when they could not find her, they killed themselves, and built each of them a City, *Thasos* in an Isle of the *Aegean* Sea, and *Cadmus* in Greece. The *Phoenicians*, to comfort their disconsolate Prince, invented and promoted the Fable of *Europa's* being carried away by *Zeus*; therefore they reckoned her amongst the Goddesses, and appointed Sacrifices and Altars to her, causing Money to be stamp'd in honour of her. On one side whereof was *Europa* sitting up on a white Bull.

The City of *Thebes* was famous in Greece, never so much as when *Epaminondas* the great Warriour and Philosopher overcame the *Macedonians*. *Pindarus* was a Citizen of that place, he was much respected for his Poetical

The Greek Letters are called *Kappa*, *μικρα*, *γρηγορα*, and *Kappa*, an unhappy Victory.

Φεῦ φεῦ
βροτῶν ἐπα-
τες ὡς καὶ
μέλα.
Euripid. in
Medea.

After his death his Successors did enjoy a portion of all the gifts offered to *Apollo* in *Delphos*. Some say *Rindarus* was a Child cast away in the Woods, and that he was nourish'd by Honey instead of Milk.

tical Art. The Oracle enrich'd him for it, commanded, that a half part of the gifts dedicated to *Apollo*, should be presented to him, because he did sing and compose so many excellent Hymns in honour of that God, and of the others. The same thing is reported of *Plato*, as it is of *Midas*, that when he was yet in his Cradle, Ants carried into his mouth several grains of Wheat. These passages were Prognosticks of that future splendour and fame of these Men, that kind of life, which they did embrace.

CHAP. VIII.

of OEDIPUS.

L *Aius* King of *Thebes* having espoused *Jocasta* the Daughter of *Creon*, understood from the Oracle, that he was to dye by the hand of one that should proceed out of this Marriage; therefore he commanded *Jocasta* his Queen, to destroy all her Children. When *Oedipus* was born, his Mother was loth to commit so horrible a cruelty upon the Babe with her own hands; therefore he was delivered to a Souldier to be him strangled. But he also was moved with compassion for the poor Infant, and could not have the courage to dispatch him, or to see him perish; for that reason he pierced his feet, and tyed him up to a Tree growing upon Mount *Cytheron*; that he might dye therein that miserable condition. But it happened that *Phar-*

of the Shepherds of *Polybius* King of *Corinth*, he immediately after by that way, and seeing what danger the Infant was of its life, he took him down; and because he was very beautiful, he presented it to the Queen his Mistress, who was Childless. She received him with affection, brought him up, and caused him to be treated as if he had been her own. He was named *Oedipus*, because of the swelling in his feet, proceeding from the Holes made in him by the Souldier of *Laius*; for in *Greece* this Word signifies one, that hath a swelling in Feet.

When he came to the age of understanding, he perceived his mistake, of being the Son of *Polybius*, and therefore he went to consult the Oracle, to know who was his Father. He received this answer, that he should find him in the Province of *Phocis*. When he was come thither he happened to be in a seditious tumult among the people, where King *Laius* was also arrived to appease the disorder; without knowing him for his Father, he killed him by chance. But not being suspected for the Author of this Murder, he went to dwell at *Thebes*.

*Genitorem ad-
ortus, impiā
stravi cede.
Oedip. in Sen.
Theb.*

At that time *Juno*, the sworn enemy of the City, had brought forth a Monster, and sent it to a place not far off; it was named *Sphinx*; the face and voice was like a Girl, the body like a Dog, the tail like a Dragons, and the claws like Lions, with great wings upon the back. To every one that passed by, it proposed *Ænigmatical Questions*, and if they gave not a present solution, it did devour them without mercy; so that the Countrey round about was for-

M

faken,

faken, and no body did dare to venture near the City. The Oracle did then declare, that the only way to be delivered from this Tyranny was to give the right meaning to this Riddle of the *Sphinx*; Which was the Creature that in the morning did walk on four feet, at noon on two, and in the evening on three. *Creon*, who succeeded *Laius* in the Throne, caused it to be proclaimed all over *Greece*, that he would quit his Claim to the Crown, and give *Jocasta*, the Widow of *Laius*, in Marriage to one that would resolve this Question; which *Oedipus* did; for he brought the true sense of the *Enigma*, telling them that it was Man, who in his Youth did go upon four feet, as the Beasts, that is, upon his hands and feet; but when he did arrive to an Age of strength, he did march upon two only without any other support; and when old Age did seize upon him, he was forced to make use of a stick, in stead of a third foot, to help him to go.

Davus sum non Oedipus.
Terent. one of an ordinary capacity.

When the Monster saw the Riddle resolved, it was so much enraged, that in a furious manner it dash'd out its brains against a Rock, and thus delivered the Countrey from much fear and danger.

Οἰδῖπρος ὁ δὲ
ὅς, τὰ κλεινὰ
αἰνίγματα ἤ-
δει καὶ κροῖ-
σθαι ὡς ἀνὴρ.
Sophocles in.
Oedip.

Oedipus was rais'd to the Throne in reward of this good service, and was married to *Jocasta*, whom, he knew not to be his Mother. Of her he had two Sons, *Eteocles* and *Polynices*, with two Daughters, *Antigone* and *Ismene*.

Near about this time, the Gods sent a most grievous Plague amongst the *Thebans*, to punish them for the murder of *Laius*; and as the Oracle did declare, it was never to cease, until he, that was guilty

ty of his blood was banished out of the City, which caused a diligent search to be made, so that the Art of Necromancy it was known that *Oedipus* was the Man.

When he came to understand the truth of all that had happened, and how by chance he was married to his own Mother, he was so inwardly grieved, that he pluck'd out his eyes, and condemned himself to suffer a perpetual banishment, leaving the Kingdom to the disposal of *Eteocles* and *Polynices*; his two Sons.

Additional Note.

Cadmus, the first Founder of *Thebes*, begot *Polydorus* of his Wife *Harmonia*, *Polydorus* begot *Labdacus*, and *Labdacus*, *Laius*, the Father of *Oedipus*. This last committed unwittingly two heinous Crimes, he killed his Father, and then abused his Mother, which when they understood they punish'd themselves. *Jocasta* chose a voluntary death, rather than to survive the knowledge of such foul mistakes, whereof she and her Son were guilty, and *Oedipus* departed into banishment. Some say, that his cruel Sons cast him out of the City, and would never allow him any thing for his maintenance, which caused him to curse them, and desire that they might be the causes of their own deaths. When he was dead, the *Thebans* would never afford him a place to be buried, so that they say his body was swallowed up by an Earthquake. This *Oedipus* was a witty man, as may appear by his discovery of the meaning of the *Sphinx's* Riddle. Some report, that this *Sphinx* was a Robber, and that the ambages of his Riddle were the windings and turnings of a Rocky Mountain, where he had seated himself to rob the

Oidi' nos
dog., a Prov.
 From hence,
 to express the
 just curses of a
 Superiour.

Ego ipse, uicta
spolia qui
Sphinxis fuit;
&c. Oedip.
Senec. in
Thebaid.

Passengers, that went to and fro near Thebes. The qualities of divers Creatures are imployed to describe his disposition.

It was his custom to propound a Riddle, and massacre those that could not tell the sense of it, and to let the others pass that did satisfie his Questions. The Poets say, that this Monster was the Daughter of *Echidna* and *Typhon*.

After the banishment of *Oedipus*, his two Sons fell into mortal hatred; and according to their desire they killed one another, as we shall see in the following Chapter.

CHAP. IX.

Of the War against the City of THEBES.

THis famous War is the Subject, upon which the Wits of many ancient Poets have exercised themselves. *Statius* amongst the Latins hath composed twelve Books of it; and *Apollonius* amongst the Greeks, in the time of *Plutarch* publish'd four and twenty Books only of the Preparations of this renowned Siege; whereof this was the Cause.

Eteocles and *Polynices*, the two Sons of *Oedipus*, did judge it expedient, not to part or divide their little Kingdom, for fear of weakening it, but to succeed one another in the Government, and to rule each of them a year. *Eteocles* the Eldest did reign his year; but when it was expired, he would not yield the Scepter and Power out of his hands. Therefore *Polynices* resolv'd to force him by a Siege, and to right himself.

the power of his Sword. For that intent he begs the assistance of *Adrastus*, King of *Argos*, whose Daughter he had made his Wife. According to his request, this King came with a powerful Army, composed of his own Subjects, and of the Auxiliaries of his Friends and Neighbour Princes.

The *Thebans* for their part did prepare to receive them, being encouraged by the Predictions of *Tiresias* the Southsayer, who promised unto them a happy success and end of this War, *Menecius* the Son of *Creon*, and the last of the Race of *Cadmus*, would sacrifice himself for his Native Countrey. This condition was very grievous and irksom, especially to *Creon*, who would never give consent. Nevertheless this young Prince escaped out of the City with a naked Sword in his hand, and in the sight of all the People, that beheld him from the Walls, he thrust it into his bowels and died. Immediately after the *Thebans* made several stout Sallies upon the Enemies, in which they were so happy, that they destroyed all the noted Captains, *Adrastus* only excepted and totally routed the rest of the Army.

At first *Hippomedon*, one of the chief of the Enemies, was wounded to death. It is said of him, in *Euripides* the Poet, that he had an appearance of a Gyant; in his Buckler was the Image of *Argos*, full of Eyes; the very sight of him was dreadful to the beholders. *Parthenopeus* was no less unfortunate, for he fell down dead soon after *Hippomedon*. Of this Warriour it is reported, that he had the Genius and courageous humour of his Mother *Atalanta*, a Princess

Tiresia cecior.
Juvenal. A blind fellow. He was the Son of *Eurytus*, a Shepherd of Mount *Syllenus*. He had been both a Man and a Woman: *Juno* punished him with blindness, for revealing a secret which Women only can tell; but *Jupiter* rewarded him with a life 7 times longer than ordinary. Read *Hyginus* 7th Book of the Fables.

Of him is the
Proverb,

Αὐτὸς ἑσὲς ὁ

Ἰππομένης,

because he

was so cruel to

his Daughter,

as to cause her

to be devour-

ed of a Horse

for not prefer-

ring her

chastity.

Diogen.

of *Argos*, who became famous for her dexterity in the use of the Bow and Arrows, and in running a Race. She was of that noble disposition that she resolved never to marry any but a Worthy of that Age; that could overcome her in these Martial Exercises, which *Hippomenes* did. But because they did afterwards both lose that respect, which they owed to *Cybele*, they were by this Goddess changed into a Lion and a Lioness,

Tydeus was also kill'd in this War. He was a man of low stature, but very strong and valiant as he made it appear in many brave Encounters for when he was sent in Embassie to *Eteocles*, to treat with him concerning the Pretensions and Right of *Polynices*, and when he perceived how his Negotiation would prove ineffectual, he challenged all the Court of *Thebes*, before his departure, at any kind of fight, and overcame every one that appeared against him. Therefore fifty of the most valiant Lords agreed together to lay for him an Ambuscado in his return to the Camp, but he was so successful as to over-power them all; of whom he only spared one alive to send to *Eteocles*, as the Messenger of the death of his Comrades. At last he was mortally wounded with an Arrow, but *Amphiaras* was so concerned for him, that he pursued his Enemy, cut off his head, and gave it to him to handle before he died. It is said, that he did treat it in a most inhumane manner, for he tore off the skin with his teeth, and suck'd out the brains, which in his rage he swallowed.

This Action was so displeasing to *Minerva*, that she would not afterwards immortalize his

Name

ame, as she had promised to him, but conferred this honour upon his Son *Diomedes*.

Capeneus was also in the Army of *Polynices*. *Hiloftratus* tells us, that he was of a prodigious strength, and that he had so much confidence in himself, that he was wont to boast that he feared no more the Thunderbolts of *Jupiter*, than the Beams of the Noon-sun, and that maugre *Jupiter* he would take the City. But a Thunder-bolt stop'd his blaspheming Tongue, and beat him to pieces.

Amphiaraus, the Southsayer, one of the Commanders in the Army, did foresee that he should end his days in this Siege; therefore he hid himself, for fear of being forced to go to the War. But his Wife discovered and betrayed him to *Adrastus*, who obliged him to accompany the Army. He was kill'd in a very strange manner, as he was flying from *Thebes*, in his return homewards, he was swallowed up by the Earth alive, and afterwards reckoned in the number of the Gods, and the power of giving Oracles was ascribed to him. They were for a time the most noted of all *Greece*. At last the two Brothers, *Eteocles* and *Polynices*, agreed to end their differences in a single Duel, where they both fell dead to the Ground. But Death was not able to put an end to their hatred, for the Furies did haunt the place where they were buried by *Antigone* their Sister, and when a Pomegranate-Tree had been planted there, it did yield frequently

The *Thebans* after the victory, built a Temple to
Proverb *Fra*

Αδυστήρια Νέμεσις. *Plutarch*. *Statius*. From hence the
tris contentiones, implacable hatreds or discords.

drops of blood, which did declare how their mity was become immortal. Besides, it is reported, that the Flames of the Pile of Wood, which their bodies were burning together, divide and separate into two Pillars at the top and by no means could be brought to reunite.

Additional Note.

The City of *Thebes* had seven Gates, and the Army of *Polynices* were seven chief Commanders, who made their approaches every one to a Gate, as *Euripides* tells us in one of his Tragedies.

Ἐπὶ ἀνδρας αὐτοῖς φασίν, ὡς ἦκουσ' ἐνὶ
Λόχων ἀνάσσειν, ἐπὶ δὲ πύλαις.

*Septena muros
castra Thebanos
premunt. Sen.
in Theb. Act. 2.
The Crenean
Gate was fir-
named ὕψιστη,
where there
was a Temple
dedicated to
Ζεὺς ὕψιστος
Jupiter the
most high god.
Pausanias and
Plutarch.*

The City was thus divided between the Chieftains; *Parthenopeus* was to assault the Gate called *Neitis*, *Amphiaraus* the other named *Prætis*, the Gate of *Ogyges* was appointed *Hippomedon*, *Tydeus* was seated near the Gate *Homolois*, *Polynices* was at the other called *Crenea*, *Capaneus* did march against the *Electrian* Gate, and *Adrastus* was at the other named *Ἐβδῶν πύλη*. *Parthenopeus* was the Son of that warlike Prince of *Argos*, *Atalanta*, the Daughter of *Schæneus*, of *Ceneus*: She was the swiftest Runner of her time and most dexterous in using Bow and Arrows. She was the first that ventured to encounter with the great *Calydonian* Boar, already mentioned. *Hippomenes*, her humble Servant, found a subtle means to out-run her. The Goddess *Venus* had bestowed upon him some of the Golden apples of the Garden of *Hesperides*, which he cast in the way.

when they were both in the Race. The lovely
 appearance of this fruit caused her to neglect her
 horse, and gather them up, whilst *Hippomenes*
 went on and reach'd the Goal before her. By this
 he won her for his Wife; but because he did
 not repay to *Venus* thanks for so great a benefit re-
 ceived, she caused him to forget himself so much
 as to defile the Temple of *Cybele* with the enjoy-
 ment of his Mistress. For which offence he was
 changed into a Lion, and she into a Lioness, and
 were coupled together to draw the Chariot of
 the Goddesses.

Capaneus was a noted Man in this Siege for his
 impiety, as *Tydeus* was for his courage and true
 honour. The Latter was the Son of *Oeneus*, King
 of *Calydonia*, and the Father of that *Diomedes*,
 who wounded *Venus* and *Mars* at the Siege of *Troy*.
 When this *Tydeus* had unfortunately kill'd his
 brother *Menalippus*, he departed to *Argos* to
Drastus the King, who received him with all ex-
 pressions of kindness, and bestowed upon him
Phile his Daughter in Marriage, as he had given
 his other named *Agia* to *Polynices*. In the Siege
 of *Thebes*, *Tydeus* did mightily encourage the
 Greeks; but an obscure Fellow named *Menalippus*,
 cast a flying Arrow at him, which wounded him to
 death. In this particular the Poets have taken
 notice of the hand of God, that orders many times,
 that our punishments should be inflicted upon us
 by such, as are related to those, against whom we
 have committed great crimes. That Men might
 understand the proceedings of Divine Justice, it
 causeth a Relation to be visibly seen between the
 offence and its punishment.

Oeneus Ty-
deus paterni
sanguinis illum
consciis horror
agit sat. Pap.
in Pheb. t. 1.

But.

Eriphylæos
antrum fatale
penates irrupit,
Æc. Stat. lib. 4.
Theb.

This Chain
 was unfortu-
 nate after-
 wards to all its
 owners. *Alcme-*
on gave it to
 his wife *Amphi-*
sibea; and her
 brother *Themon*
 gave it to *Apol-*
lo at *Delphos*,
 from whence
 it was carried
 by the *Phocen-*
ses that robb'd
 the Temple.

His Phædræ,
Procrinque lo-
cis mæstamque
Eriphylen,
Crudelis gnati
monstrantem
vulnera cernit

Virg. lib. 6 Æneid. And *Homer Odyss. 11. ver. 325.* Ἴδον συγερλώτε Ε
 φύλλω ἢ χεῦσόν φίλα ἀνδρὸς ἐδέξατο πμήντα. The Motto of *Amphi-*
 was excellent, Οὐ γὰρ δοκεῖν αἰεὶ ὅ ἀλλὰ ἔῃ δέλω, *Euripid.* in
 Tragedy of the *Phæni.*

But there was none so famous in this Expedition as the Prophet *Amphiaræus*, a wise man, who espoused *Eriphyle*, the Sister of King *Adrastus*. He foresaw that he should perish, if he did engage his person in this War, therefore he hid himself, but *Eriphyle* being corrupted with the present Golden Chain, given to her by *Polynices*, betrayed the place of her Husbands concealment. For which unnatural deed, he left order with his Son *Alcmeon*, to dispatch her and revenge his death as soon as he should hear of his miscarriage. When this cruel Command was put in execution by *Alcmeon*, but afterwards he became mad, and wandered up and down the World, until he was kill'd by his Brethren of *Amphisibea*, *Themon*, and *Axiarchus*, because he had forsaken their Sister, and was married to *Callirrhoe*. *Amphiaræus* after his death was honoured as a God, his Oracles were mightily esteemed. In the Country of *Athens*, a statue and Edifice was erected to him, near a large Cave, where he gave Answers to all that came. Not far from this place was the Fountain of *Amphiaræus* whereof the waters were dedicated to him, so that it was a capital crime to employ them in any ordinary use.

Several Persons came to consult this Oracle from all parts of *Greece*. It was not delivered as those of *Apollo*, by a *Pythonissa*, but in a Dream. This God did appear to the Party, who was to offer a Ram in sacrifice to him, and to sleep upon

the Hide after a Fast of 24 hours, and three abstinence from Wine. Without this preparation no answer could be expected. It will not be in this place to say something concerning *Macrobios* mentions five sorts, *ὄραμα* a vision, *ἐνύπσιον* a discovery of something between sleeping and waking, *φάντασμα* a suggestion cast into fancy, called by *Cicero*, *Visum*; *ὄνειρος* an ordinary Dream, *χρηματισμός* a Divine Apparition or Revelation in our sleep, such as were the dreams of the Prophets, and of *Joseph* the Husband of the Virgin *Mary*, and of the *Magi* of the East, of whom it is said *χρηματισθέντες κατ' ὄραρ*. This expression is often used in Scripture, to signify appearing to his Servants in Dreams. The *Egyptians* and *Romans* had a particular regard to dreams. The Learned of the former did esteem a soul, in a profound sleep, better able to judge of affairs, and to foresee intricate events of the future to come. We find that many other people, as *Chaldeans* and *Persians*, did judge some Dreams worthy of observation, and of the serious exposition of the wise men; therefore they had persons appointed amongst them, whose employment was to discover the design and intention of Dreams. It is certain, that they do not always deserve our neglect, seeing that they have been a means of conveying unto men part of the holy Oracles. As we are not therefore to be so superstitious, as to comprehend every idle fancy that is raised in us in sleep, I would not have a judicious Christian reckon all Dreams as frivolous and useless productions of our brain, but rather I would advise every one seriously, to examine all extraordinary dreams, and to make a good improvement of them;

ὄραρ idem
χρηματίζει λέγειν to speak truth, and sense, or Oracles.

Matth. 2. 22.

Act. 10. 22.

Heb. 11. 7.

Amongst the *Romans* the interpretation of Dreams was the Office of the *Augures*. *Rosin. lib. 3. Plinius lib. 7. cap. 56.*

Called by H-
mer. δὲ πρὸς
πρῶτα, δεινὰ
δμοῦ, δὲ
ἀγγελοῖ, and
ὄναρ ἐκ δὲ
δεν.

He calls an
evil dream
ἐλθ. Odyss.
l. 6. & Il. 2.
Valerius Max.
lib. 1. cap. 7.
Pont. Diacon.
in vita Cypri-
an. Gregor.
Moral. lib. 18.

In somno exte-
riores sensus
dormiunt & in-
teriores cernun-
tur. Gregor.
lib. 23 Mor.
Aristotle of A-
nimal, 4. Book.

them; for there is not a Dream, whether it
ceeds from God, the holy Angels, the Devils
our selves, but from it we may gather Instruc-
comfort or advice in our Affairs. It is cer-
that the Heathens have received many extraor-
nary benefits from Dreams. *Augustus* the Em-
peror escaped from the fury of the Army of *Brutus*
that forced his men out of his Camp, by the
admonition of his Physician *Artorius*, who
forewarned of the Danger in a Dream. And
his Father *Julius* had listened to the Dream of
Lady *Calphurnia*, he had never felt in his
the swords of his Assassines that day in the Senate.
Experience, as well as the Judgment of the ancient
Fathers of the Church, informs us, that Dreams
are sometimes Ideas of Truth stirred up in our
by Spirits, for the Soul is then more free from
all sensual impressions, and is fitter to converse
with Beings of the same nature with it self. *Aristotle*
takes notice that before a Child attains
four years of Age, he is not capable of Dreams.
It seems that this ability doth accompany our Reason,
and such as are not actively rational, cannot
receive any impressions by Dreams. This word
Philosopher further observes, that such as seldom
have any Dreams, have more reason to mind them
for he esteems them either very propitious, or
fatal Omens of an approaching Disease, or of
certain Death. It seems the Devil did appear
and give Oracles in Dreams to those that did con-
sult him: *Hom. 2. Ill.*

Βῆδ' ἀρεπ' Ἀρείδω Ἀγαμέμνονα, πόν δὲ κίχων

Ἐυδαντ' ἐν κλισίῳ, πρὸ δ' ἀμβρόσιον κίχον ὕπνῳ

and *Virgil* speaking of *Faunus*, who held the Esteem and Office in *Italy*, as *Amphiaraus* in *Æneid*, tells us, that the King of the *Latins*,

*Quantum lanigeras mactabat rite bidentes,
que harum effultus tergo, stratisque jacebat,
ulleribus, subita ex alto vox reddita luco.*

*Virg. lib. 7.
Æneid.*

shall not insist upon this Digression, only we be certain, that in our deep sleep our Soul is able to entertain Spirits, and receive from information; for it was at such times that *Amphiaraus*, and the other dreaming Gods, did appear to their Worshippers.

They did deliver Oracles in caves of the earth, where the Poets did place the Ivory gate of hell.

CHAP. X.

ANTIGONE, and of some Passages that happened after the War of **THEBES**.

Creon freely resigned the Kingdom to *Oedipus* and his Heirs; but when he saw them dead, re-assumed again the Supreme Authority, and governed in *Thebes* as before.

As soon as he was proclaimed King, he commanded expressly, that none should offer to bury the body of *Polynices*, because he had been so impious, as to bring an Army of Enemies against his own Countrey; therefore he condemned his Carcass to be devoured by Dogs, and the Fowls of the Air. But *Antigone*, the Sister of this unhappy Prince, stole secretly away out of the City to bury him in the night. When the King heard of it, he was highly

*Sophocl. in
Antig.*

ly incensed, but not knowing who it was that had done this act of humanity, he gave order that the Body should be pull'd out of the grave and again cast to the mercy of the wild Beasts. She nevertheless was resolved once more to hazard her life, and venture to bury her dead Brother ; but it happened that she was surpris'd by the attempt by the Souldiers, that had been appointed to watch near the Body. The King therefore in his fury commanded her to be buried alive in the Earth, which punishment she vented by strangling her self.

This rigorous proceeding of *Creon* occasioned much unhappiness and sorrow to his Family; at the same time his Son *Hemon*, who entirely loved *Antigone*, and who was ready to espouse her, thrust himself through with his Sword, resolving to accompany her into another World. And *Euridices*, the Wife of *Creon*, when she saw her Son dead, in the extremity of her grief, kill'd her self also, to be delivered of the pain of this great an affliction.

This was the happy Age, when Learning was admired and rewarded. From hence, the Prov. *Sophocles est*, he is an happy Orator.

This was the subject of one of the Tragedies of *Sophocles*, in which his fancy and expressions were so happy, that the *Athenians* bestowed on him, as a reward, the Government of *Amphipolis*. When the Army of *Argos* fled away, they left all the fields round about *Thebes* covered with the dead Bodies of their Companions, which was a lamentable sight, especially because they believed, that the Souls of those wretched Creatures were to languish a long while upon the brink of Hell, before they could be admitted into *Charon's Boat*, if their Bones did remain buried upon the Earth.

it was for this cause *Adrastus* was perswaded to di-
vise his Embassadors to *Creon*, to pray him to
perform his last duty to be paid to the Dead; but
he would never be entreated by him. Therefore
Adrastus not being able to make War upon him
desired *Theseus*, who was then King of *A-*
thenes, to lead an Army against him, and to force
him to suffer the Dead to be buried, which he
did only the Body of *Capaneus*, that had been
struck with the Thunder, and cursed because of
his horrid blasphemies, was cast aside, and burnt
by his Wife *Evadne*, who expressed in this
action, her excessive love for him; for she
dressed her self in her most gaudy and rich ap-
parel, and then cast her self into the midst of the
fire, to be burned and consumed to ashes with

*Prona ruens
Capaneia con-
jux communes
ardente viro
mistura facil-
las. Claud. in
Laud. St.*

Additional Note.

Evadne, the Daughter of *Iphys*, loved her
husband *Capaneus* so tenderly, that she resolved
to accompany him in his death. It is the Custom of
Indians in *Asia* to this day, to sacrifice and bury
their dearest Wives of Princes with them, for they
believe the Immortality of the Soul; they send
before such persons as have been dear unto them
to serve them in another World, and to keep them
company. The Heathens did believe that *Cha-*
erons would never suffer such to pass into rest in the
Elysian Fields, until their bodies or Reliques were
buried in the Earth. In such a case they did fancy,
that the Souls were tossed up and down, during the
space of an hundred years, upon the banks of the
river *Acheron*, over which they were to pass into
Hell in *Charons* Boat, as *Virgil* observes, *A-*
eneid 6. when *Aeneas* descended into Hell; for
the

These things
happened a-
bout the days
of *Gideon*,
Judge of *Isr-*
ael, 2750 years
after the Crea-
tion, of the
World, as
Euseb. Chron.
Liod. l. 5. and
Hygin. think.

the Sibyl informs us of a wandering multitude of Souls.

*Hæc omnis, quam cernis inops, inhumataque turbæ
Portitor ille Charon: hi, quos vehit unda, sepulti:
Nec ripas datur horrendas nec rauca fluenta
Transportare prius, quam sedibus ossa quierunt.
Centum errant annos volitantque hæc littora circum
Tum demum admissi stagna exoptata revisunt.*

See C. Tacitus
lib. 1. Annal.

*Humano generi
posuit natura
creatrix, hanc
legem, ut tu-
muli membra
sepulta tegant.
Rosin. ex vet.
Poet.*

It was therefore esteemed a cruelty beyond expression, to deny to the dead a burial; for cause all great Commanders were very careful after a Battel, to inter the Bodies of their Soldiers, that had lost their Lives in their Quarrels, as we read in the Commentaries of Caesar, and Livie. And Curtius observes, how Alexander did encourage his Men to fight for him after Battel at the River Granicus, by causing the Dead to be buried with solemnity and pomp, their Images to be erected as eternal Memorials of their Valour.

C H A P. XI.

of TANTALUS, and of PELOPS his Son.

WHilst the *Thebans* and the Men of *Argos* were at variance, *Tantalus* and his Posterity were afflicted with many sensible Evils. The horrid Impiety of this Prince was the cause of them; for as he was one of the Sons of *Jupiter*, the Gods at a certain time passing over the world, did him the honour to lodge with him in his Palace. Being therefore obliged to treat them at Supper, he caused the Members of his Son *Pelops* to be cut in pieces, and to be prepared for them to eat, that he might try whether they would perceive it, and whether they were really Gods.

Ceres was deceived at first, for being extremely hungry she eat up one of the shoulders, but the rest of the company did abominate this cruel feast; therefore in compassion to the young Prince, they restored him to life again. For *Mercury* went down into Hell to fetch from thence his Soul, and all his Members were restored to him, and established in their right place, only in lieu of his shoulder which had been eaten, they gave him one of Ivory, which had the virtue of healing all manner of diseases.

But *Tantalus* was punish'd for his cruelty; being condemned to Hell, to be there tortured with a continual appetite of hunger and thirst, in the midst of waters, and the plenty of all varieties,

ieties, that did fly from him, when he en-
voured to catch at them, as we have already
in the first Book.

His Daughter *Niobe* perish'd also miser-
ably because of her vanity and pride, for having
a great number of Children, she preferred her
to *Latona*; therefore *Apollo* and *Diana* de-
stroyed all her Children with Arrows, except
one named *Cloris*; which affliction cast her into
Consumption, so that regret and sorrow de-
stroyed her up. From hence the Poets have taken
occasion to say, that she was changed into
a Rock.

Pelops left *Phrygia*, and departed into Greece
to go to the Kingdom of *Elis*, where he fell
in love with *Hippodamia* the Daughter of *Oeno-*
maus. But this King having understood by the Or-
acles, that his Son-in-law should be one day
the cause of his death, he would never venture
to give his Daughter to any Man, but upon this
condition, that he should first overcome him in
a Chariot race, wherein if he failed he was to
lose his life.

Prodidit Oe-
nomai deceptus
Mytilus axem.
Claud. in laud.
Seren.
Pelopistalen-
ti, a great ta-
lent. There
were two
sorts, a little
one worth
60l. and a
great one
worth 80l.
sterling.

Pelops was not frightened with the danger,
therefore he undertook to run; and that he might
not miss of his purpose, he won the Coachman
of *Oenomaus*, named *Myrtilus*, with many
golden promises, and oblig'd him to disorder
the Axle-tree of the Chariot, in such a manner,
that it broke in the middle of the course. The
Oenomaus fell to the ground, and killed him.
After his death, *Pelops* took the Government
of the Kingdom, with his Daughter *Hippodamia*,
and in a short time he grew to be one of the most
Illustrious Princes of his Age. From him

book
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Pe

Laconia called now *Morea*, is named. Ne-
theless he was very unhappy in his Children,
Atreus and *Thyestes*, although *Agamemnon* and
Menelaus, the Sons of *Atreus* were the most fa-
mous Men of that time. But these particulars
may take notice of in the following Chapters.

Additional Note.

Tantalus, the Son of *Jupiter* and the Nymph
Dione, or as some say, the Son of *Aethon*, was
married to *Anthemoissa*, the Daughter of *Lycus*;
and as others relate, to *Euryanissa*, the fair
Daughter of *Taygetes*, one of the *Pleiades*. He
had two Sons, *Broteas* and *Pelops*, and an only
Daughter called *Niobe*. He is noted for his in-
cretion in discourse, for he revealed all the se-
crets of the Gods; and for his unseasonable curio-
sity, that moved him to an inhuman act, he massa-
cred his own Son *Pelops*, who was restored to life
again, and instead of a shoulder of flesh, eaten by
the Gods, the Gods bestowed upon him an Ivory shoul-
der. In remembrance of this favour, all the Race
of *Pelops* did afterwards bear an Ivory shoulder
azoned in their Coat of Arms. But *Tantalus* was
sent down to hell to be punished with want, and
with the fear of a falling Rock, that was placed
over his head; besides the *Lumenides* did continu-
ally wait upon him, to disturb his quiet with their
tim looks and fearful bawlings. This inti-
mates the grievous and troublesome estate of a

*Euseb. de pr. e-
par. Evang. l. 2.
Τανταλῆος
λιδόν: Prov.
an eminent
danger.*

Pelops was
worshipped as
a God, and his
Sanctuary pla-
ced at the
right hand of
the Temple of
Jupiter Olymp.
His shoulder
of Ivory was
carried to
Troy; and lost
in the Sea at
the return,
but found by
Demarmemus,
a Fisherman,

who carried it to the *Eleans*, by the advice of the Oracle, to deliver them
from the Plague.

*Flagrat incensum ejus cum perustis flamma visceribus micat. A Sen. in
Thes. act. 1.*

Panfanias.

For that reason he is said to be his pubescens. Ovid. *Metam.*

Myrtilus the Son of *Mercurius* and *Cleobula*.

Pelops promised that he should lie one Night with *Hippodamia*, of whom he was also in love, but *Pelops* would never suffer him. *Hygin.*
Tit. Liv.

Panfanias.
Enchiridion in Charidemus.

Conscience wounded with a crying sin. Furies of Hell cannot be more unpleasant, their company bring more torment, than a Sinner awakened with the sense of a crime.

Pelops his Son is said to be a great Favourite of the Gods because he did excel in beauty, and had served some of them, in presenting unto them the Cup at Supper; therefore they restor'd him his life, and when he desired *Hippodamia* in Marriage, *Neptune* furnish'd him with four brave Horses and a Chariot, to run for his Mistress with her cruel Father. He was more happy than former Wooers, by the treachery of *Myrtilus* Coachman of *Oenomaus*; for this Varlet being corrupted by the promises of *Hippodamia*, who desired passionately *Pelops* for her Husband, and by the perswasions of *Pelops* himself, betrayed his Masters life, for which he was cursed by *Oenomaus*, when he was ready to expire. It happened afterwards as he had desired, *Myrtilus*, for a supposed crime, was cast headlong from a high Rock into the Sea, and left his Name to the place. Thus the perfidious *Myrtilus* was rewarded those, who did owe unto him their lives and satisfactions; for it is usual to see Treasons in request, but Traitors were never beloved nor trusted by any. That Roman Damozel that betrayed a Gate of Rome to the Sabins, was buried alive under their Builders, by them who did detest her crime, although they did receive an advantage by it. *Bajazet* and *Tamerlane* did commonly execute Traitors, and hang them up with their rewards.

The Poets say that this *Oenomaus* was so cruel as to kill twelve or thirteen young Gallants that came to seek his Daughter in Marriage; for

When he had unhappily overcome them in a
 fight, he did dispatch them out of his sight
 without mercy.

In running, it was his custom to throw at them
 his Lance, and kill them; and that he might
 never overtake them, he did oblige them to car-
 ry with them his Daughter *Hippodamia* in the
 Chariot. *Pelops* was more happy than the rest;
 therefore the River *Alpheus* came out of his Cur-
 rent, to crown him with Lawrels after his Vi-
 ctory.

His Sister was *Niobe*; she espoused *Amphion*,
 and of him had ten Sons; some say seven, and as
 many Daughters; but because she was so vain-
 glorious as to say,

— *Car colitur Latona per aras?*
Namen adhuc sine thure meum est, &c.

And

Quoque modo audetis genitam Titanida Cæo
Latonam præferre mihi. —

she was deprived of all her Children, the Men
 being massacred by *Apollo*, and the Maids by
Diana; so that only *Cloris* was left alive. Some
 say, that her grief caused her to cast her self into
 the Sea, from a Rock that did bear afterwards her
 name, upon the Coast of Greece. *Ovid* calls her
Mygdonia, because of her Image that stood in
Sipylos, a Mountain of *Mygdonia*.

Lucan. Phars.
 lib. 6.
 From hence
 the Prov.
 λύδον ἄρμα,
 an excellent
 Chariot.
 Some say that
 she was the
 Daughter of
Phoroneus.
Gi. Boccac.
Bis septem natis
genitrix læta,
atque superba,
tot duxi mater
funera, quot
genui. Auson
Ovid. Metam.
 lib. 6.

Ovid. in Ep.
Acontii.

Nunc quoque Mygdonia flebilis astat humo.

C H A P. XII.

of ATREUS and THYESTES.

THESE two Brethren have given occasion to many Tragedies, which proceeded from an irreconcilable hatred, that they bore to one another. For *Thyestes* having no other intent but to vex *Atreus*, defiled his Bed with Adultery and Incest, and then saved himself out of his reach. And *Atreus* surprised the Sons of *Thyestes*, and got them into his power. Then he sent unto him to invite him to a Feast, as if they had been to end all their differences, and reconcile themselves together. *Thyestes*, perswaded with the desire of seeing his Children, came readily to the Feast. But when they were both risen from the Table, *Atreus* shewed unto him the sad spectacle of their hands and heads chopped off, telling him also at the same time, that he had fed at Supper only upon their Flesh. The Poets say, that the Sun was eclipsed, and did return back towards its rising, that it might behold such a detestable cruelty.

But as one Crime draws after it another; it happened that *Egistus*, the Bastard Son of *Thyestes*, who was reckoned amongst the Dead, because he had been cast away in a Wood, satisfied his Fathers vengeance, by spilling the blood of *Atreus*. This *Egistus* was so named, because he had been brought up and nourished by Goats. He having therefore espoused his Fathers quarrel, massacred *Agamemnon*, the Son of *Atreus*,

*Ipsæ divi sem
secat in mem-
bra corpus. Sen.
in Thy. act. 4.
Nondum Thy-
estes liberos de-
scit suos.
Nox atra fiat,
excidat cælo
dies, Megar.
in Thyest. Et
Sol auroram
videt occidens.*

return from the Siege of Troy, by the assistance of his Wife *Clytemnestra*, who had been swayed to consent to the murder of her Husband.

We shall in another place take notice how *Orestes* revenged the death of his Father *Agamemnon*, in killing *Agisthus*, and *Clytemnestra*, his Mother, because she had been so perfidious and wicked, as to imbrue her hands in her Husband's blood.

Additional Note.

The hatred of these two Brothers caused many horrid Villanies to be committed by them and their Children. *Thyestes* to displease and affront his Brother *Atreus*, debauch'd his Wife *Aerope*, of whom he had two Bastards, *Tantalus* and *Plistines*. When *Atreus* came to understand who was their Father, he caused them to be roasted, and given to *Thyestes* to eat, at a great Banquet, unto which he was invited. *Seneca* saith, that he did first sacrifice them to the Gods in the usual manner, *ne tantum nefas non rite fiat*. Afterwards he feasted his Brother with the remaining pieces of their flesh. He found some way to escape out of it and his Brothers power, and so departed to King *Theoprotus*, and from him he went to *Sicyone*, where he had placed his Daughter *Pelopias*. He found her sacrificing to *Minerva*, and dancing about her Altar; but it happened that she had stained her cloaths with the blood of the Victim, therefore in the night she went down to a River alone to wash.

Tantalus speaks in *Thyestes* of his Grand-children.

Seneca in the Tragedy of *Thyestes*.

Olla Thyeste feruebit.

Perf. Satyr. 5.

Ἀγέως

ὀργιστάς, an angry countenance.

Lucian Prov.

ne cade vota.

focos placari.

Et artus corpora exanimamputans in

parua carpsit

frusta & bec

seruientibus de-

mersi aheneis,

illalente igni-

bus stillare ius-

si. Atreus in

Thyeste.

Jam nostra

& inausa audeat.

them. Her Father *Thyestes* followed her, and go her with Child, but she secretly conveyed the Sword away. About that time a grievous Famine afflicted the Country, which the Sooth-sayer imputed to the cruelty of *Atreus*, advising him to be reconciled to his Brother. He hearkened to their counsel, therefore he went to seek him out in the Kingdom of *Thesprotus*, but meeting there with *Pelopia*; whom he thought to be the Kings Daughter, he desired her in Marriage, and brought her home, where she was delivered of *Agisthus*. And because he was her Fathers Bastard, she desired that he might be cast away, and that he might not live to reproach unto her her shame. But *Atreus* not knowing the mystery, caused him to be secretly nourished with *Agamemnon* and *Menelaus*, his Children. It happened that in process of time, *Atreus* having surprized *Thyestes* consulting the Oracle of *Apollo*, how to revenge himself, he sent unto him *Agisthus* to kill him; but the Father discovered the Son by the Sword, that his Daughter had stole from him near the River, and then struck it into his bowels, with a command to revenge his death, which was done by *Agisthus*; for he kill'd *Atreus* whilst he was sacrificing, and rejoycing at the Death of his Brother.

Gio. Battar.
lib. 12. Gen.
de Gli. Dei.

The Poets inform us of the first cause of these Tragedies and fatal Discords. They say it was because *Pelops* offered to drown *Myrtilus*, the Son of *Mercury*; therefore this God in revenge, kindled such flames of wrath and enmity in the breasts of his Sons, that they ceased not until they were both destroyed, with all their Generation.

CHAP. XIII.

Of the KINGS of TROY.

THE City of *Troy* hath been heretofore one of the most famous of *Asia Minor*, as well for its largeness and riches, as for that renowned War, which it managed against the Army of *Greece*. It was situate in *Phrygia*, which is a Province stretching it self upon the Coast of the *Ægean Sea*, near unto the *Hellespont*, called the River of *Constantinople*, over against the *Chersonesus of Thracia*, and the Island *Tenedos*, which was not far distant from it. The River *Scamander*, that proceeds from the Mount *Ida*, did run by the Walls to joyn with the waters of the River *Simois*; both together do empty themselves into the Sea, near the Promontory called *Sigeum*.

The first who built this City and commanded there in Chief, was *Dardanus*, the Son of *Electra* and *Jupiter*. When he had kill'd his other Brother *Phrygius*, he was forc'd to flye away, and hid himself in *Phrygia*, where he espoused the Daughter of King *Tenues*, with whom he long reigned in that Country, which was sometimes named *Tenuesia*, and sometimes *Dardania*. The City of *Troy* did also bear the same name. At that time that *Moses* left the Leading of the People of *Israel* to *Joshua*, about 700 years before the building of the City of *Rome*, and 650 years after the first Foundation of the *Assyrian* Monarchy.

He was the Son of the King of *Corinth*. When his elder Brother was dead, there was a dispute between him and his other Brother *Phrygius* about the succession. Part of the people did favour *Dardanus*, and the other *Phrygius*. *Dardanus* with his favourites took shipping and settled in *Phrygia*. *Phrygius*.

Dar-

Dardanus left his Kingdom to his Son *Erythronius* who begat *Tros*. When he was possessor of the Kingdom, he called the City after his own name *Troja*, and the Country round about named *Troas*.

Tros had war with *Tantalus* King of *Phrygia*, who took his Son *Ganimedes* prisoner and sent him as a present to *Jupiter* King of *Crete*. This caused the Fable. *Natal.*

The truth is, *Laomedon* spoiled the Temples of *Apollo* and *Neptunus* to build *Troy*. *Natal.*

Com. de Neptuno. This Sacrilege hath caused the Fable. *Metam.*

Phaëce frustra castore Lyre.

Of *Troy*. *Ovid.*
in *Epist. Parid.*

This *Tros* had several Sons, first *Ganimedes* who was ravish'd by *Jupiter*; *Affaracus*, who was the Father of *Capys*, of whom was *Anchises* Favourite of *Venus*, who had by him *Æneas* born upon the Banks of the River *Simois*, the chief of his Children, and the Heir of the Crown was *Ilus*, who gave unto the City of *Troy* the name of *Ilium*, when he had mightily enriched it.

Laomedon succeeded *Ilus* his Father; it was he that built the Walls of the City of *Troy*, by the assistance of *Apollo* and *Neptune*, as we have seen in the fifth Chapter of the former Book. *Laomedon* had promised unto them with an Oath a certain Reward for their labour, but he was so ungrateful afterwards as to refuse it, which caused the Gods to afflict him with many Diseases: So that to satisfy them, he was forced to expose his only Daughter *Hesione*, to be devoured of the Sea-monsters. We have also taken notice how he trusted with *Hercules* to deliver her from the danger, and how he dealt treacherously also with him, as he had done formerly with *Neptune* and *Apollo*. But it proved the cause of his ruin; for *Hercules* gathered together the Forces of his Friends, especially of *Telamon* the King of *Salames*, Father of *Ajax*, and then besieged this *Troy*. *Laomedon*. He put him to death, and carried away all his wealth, with *Hesione* his Daughter who was married to *Telamon*. His Son also

and made prisoner, but his Subjects re-
deemed him; and therefore he was called *Pri-*
am, which in *Greek* signifies Redeemed.

When *Priam* saw himself established in the
Kingdom, he began to enlarge his Dominions,
so render the City of *Troy* far more famous
than ever it was before; for he rebuilt all the
Walls, adorning them with Forts and Bastions,
which were then called *Pergama*.

His Wives Name was *Hecuba*, the Daughter of
the King of *Thracia*; she had by him several
Children, *Hector*, *Polites*, *Deiphobus*, *Helenus* the
Poisoner, *Troilus*, *Paris*, and *Polydorus*; *Polyxene*,
Andromache, and *Crensa*, were his Daughters. His
Court and Palace were full of pomp and glory,
he lived in this prosperous estate many years.
At last he was so unhappy, as to behold with
own Eyes the desolation and utter ruin of
City of *Troy*, that lasted only three hundred
Years. We shall see how this change came to

Additional Note.

Laomedon had eight Children, Sons and Daugh-
ters, *Lampus*, *Clirio*, and *Ætæon*, mentioned by
Homer; *Tithonus*, *Bucolius*, *Priamus*, *Antigone*,
Hesione, were the most remarkable. Their
Father was so much noted for perjury, that when
any of his Race appear unfaithful, they are said
to be the Sons of *Laomedon*.

Antigone had such a rare beauty, that she prefer-
red herself to *Juno*, who changed her into a Stork.
Pandion was married to *Aurora*, of whom the
great Champion of *Egypt*, *Memnon*, was born.
Priam succeeded his Father *Laomedon*. Of
Hecuba he had nineteen Children. Whilst he re-
mained

*Nec dum Lao-
medontæ sen-
tis perjuriam
gentis? Virg.
lib. 4. Æneid.*

Creusa, Cassandra, Iliona, Laodicea, Licaste, Medifcasto, Polixena, Paris, Hector, Helenus, Caonius, Troilus, Deiphobe, Polidorus, Licaon, Teneus, &c.

maintained in peace, and espoused not the quarrel the *Asian* People against *Greece*, he prospered and his Kingdom flourished exceedingly; when he engaged himself in the publick end of his Country, and suffered *Paris* to affront *Grecians*, he brought upon himself and his Subjects utter ruin and destruction, as *Herodotus* notices. But of him hereafter.

CHAP. XIV.

of PARIS.

WHen *Hecuba* was with Child of *Paris*, led otherwise *Alexander*, she dreamt that she was bringing into the World a brand, that should kindle the flames of War in the Country, and cause a general Destruction in it.

For this cause, as soon as he was born, *Paris* delivered him into the hands of a Soldier named *Archelaus*, that he might cast him in the Woods to be devoured of the wild Beasts, and prevent the mischief which threatened his Kingdom.

But the Mother seeing a Child so well nursed and beautiful, was moved with compassion for it; therefore she caused it to be brought up privately by Shepherds, on Mount *Ida*. His mean Education did not take from him the generous qualities and inclinations, which he borrowed from his Illustrious Birth, for on every occasion, he made a great Courage, Candour, and Justice, Virtues worthy of a Prince.

war to the World. So that *Juno, Pallas*, and
agreed to chuse him the sole Arbitrator
Judge of their Concerns, in a difference be-
tween them; which was this. At the Nuptials
of *Peless* and *Thetis*, whilst these Goddesses
were merry at the Feast, the Goddess of Dis-
cast into the middle of the Company a Gol-
Apple, with this Inscription, *For the Fairest and*
most beautiful. Each of these did claim it as their
own; and because they could not agree, they
resolved to leave it to the judgment of *Paris*,
who was corrupted with the charms of *Venus*,
with her Promises; for she had engaged to
secure unto him the handsomest Lady of the
World. Whereupon he despised the Riches of
Juno, the Wisdom of *Pallas*, and pronounced his
sentence in favour of *Venus*, whereby he provoked
the wrath of these Goddesses against himself, and
his Nation.

After this, in a publick Assembly, he declared
that he was; for the Nobles and Gentry of the
Country being assembled near the City, to see
the sport of Wrastring, when every one strove
to express his strength and courage, he did also
go forth, and laid upon the ground many that
undertook to cope with him. *Hector*, the Son of
Priam, did try his strength, and was also overcome.
At this disgrace so enraged him against *Paris*,
that he offered to kill him, for he esteemed him
better than a Country Clown. In his anger
he had taken away his life, had not *Paris*, to
prevent it, shewn unto him certain small Jewels,
which Queen *Hecuba* his Mother had delivered
to his Tutor, and thereby declared unto him that
he was his Brother.

King

King *Priam* that had admired his address and courage in the Combats, was ravish'd with the sight of so excellent a Son; therefore he embrac'd him, brought him to his Palace, and gave him a Train suitable to his quality; for he had forgot how the Oracles had foretold, that he was to be the cause of the ruin of his Kingdom and Country.

Cæperat audaces Paris ædificare carinas.
Juv. Satyr. 4.

Euripid. in Helen.

And because he was full of generosity and valour, he could not rest satisfied with the enjoyment of the pleasures of the Court. Therefore he caused a Fleet of twenty Ships to be ready to sail into *Greece*, and to demand his Aunt *Hesione*, carried away by *Hercules*, and married to *Telamon*. But this design was directed upon *Helena*, the Sister of *Castor* and *Pollux*, mentioned in the fourth Chapter, who had been given in Marriage to *Menelaus* King of *Sparta*, a City in *Peloponnesus*. He set sail and landed at *Sparta*, where *Menelaus*, perswaded by the intrigues of *Venus*, who had put *Paris* upon this Enterprize, received him with all expressions of kindness and civility. And when his affairs did require his presence in *Crete*, he left him at his place in his absence. But the affection of this King was requited with a most notable Treason; *Paris* having secretly contracted a friendship with *Helena*, when he saw such a favourable opportunity, departed with her into *Asia*, and carried her to *Troy*; although *Herodotus* saith to the contrary. But *Dares* and *Dictys*, two Writers of that time, who were present at the Siege of *Troy*, do confirm this Relation.

King *Priam* being glad of this action, not only because of the hard usage, that he had re-

from the *Greeks* during his Captivity amongst
 them, and because they had cruelly spoiled his
 Country in the Reign of his Father *Laomedon*; but
 because he did hope by this means to reco-
 ver out of their hands his Sister *Hesione*.

Additional Note.

It was the Custom of the Heathens, when any
 strange accident did happen, to consult the Oracles
 to enquire from them what they ought to do.
 When *Priam* understood his Wives dream, he sent
 her to take advice from the Oracle, who informed
 him, that the Child would be the cause of his
 Countries ruin. To prevent this mischief, he was
 designed for slaughter, as soon as he should
 come into the world; but Providence, and his Mo-
 thers compassion, saved him, and sent him to
 Mount *Ida*, to the Kings Shepherd, where he was
 brought up as his Son. He proved as valiant as he
 was handsom, but Vice overcame his generous
 disposition. He had two Sons by *Oenone*, a
 Nymph of Mount *Ida*, *Daphnis* and *Ideas*, who
 were as obscure as their Father was famous.
 He was at first renowned for his Justice and ci-
 vil behaviour; but the pleasures of the Court,
 and the sudden change of his condition, altered
 his temper and carriage, so that when *Menelaus*
 received him with all expressions of kindness,
 he rewarded him with ingratitude; he debauch'd
 his Queen, rifled his Palace, plundered the City
 of *Argos*, and carried all away Captive with
Helena, and with her two Ladies of honour, *Ac-
 ra* and *Pisadia*. The *Greeks* did revenge this
 affront and injustice by a most bloody War, in
 which almost all the Children of *Priam* were kill'd,
 and *Paris* also was mortally wounded by *Philoctetes*
 with

Eurip. in Hel.

Nevertheless
Ovid saith,
Bella gerant
alii, tu Pari,
semper ama.

Con miagnida
l'adultera Tro-
jano. Espugno
Sparta &
Phebbe in suo
petere.
Gio. Boccac.
Geneal. degli.
Dei l. 3.

with the venemous Arrows of *Hercules*, had been dipt in the blood of the *Hydra* in a single fight. *Oenone* his first Wife laboured to save him, but all her endeavours were in vain. At his death, she had so much love for her un-
 ful Husband, as to cast her self into the Fire which consumed his Body.

CHAP. XV.

Of the Grecians Preparations against Troy.

Agamemnon, the King of *Mycene*, a Kingdom of *Peloponnesus*, near *Argos*, was most particularly concerned for the disgrace of *Menelaus* and his cause, as we have said in the twelfth Chapter they were Brethren, the Sons of *Atreus*; therefore they were named *Atreides*.

This was the cause that oblig'd him to acquaint the Princes of *Greece* with this notable affair, which all the Nations had received.

They all agreed to consult about this business in two general Assemblies; which were to be held in *Sparta*, and in *Argos*. It was there resolved that they should joyn all their forces together under the leading of *Agamemnon*, to revenge his disgrace, and that they should oblige themselves solemnly by Oath, not to forsake the War till the *Trojans* had made satisfaction for the injuries received.

Some of them were unwilling to engage themselves in this War; *Ulysses*, the Son of *Laertes* and King of *Ithacus*, and of *Dulichia*, two small Islands of the *Ionian Sea*, was one of them.

and scarce forsake his dear Wife *Penelope*, by whom he had a Son named *Telemachus*. His tender affection for her was a tie sufficient to keep him at home. For that reason he counterfeited himself mad, and joyned two ridiculous Creatures to a Plow, driving them upon the Sea-shore, which he had sown with Salt instead of Corn. As he was both brave and wise in feats of arms, the *Grecians* would not depart without him. Therefore *Palamedes* undertook to discover his simulation, by the means of his young Son, whom he had got out of the hands of *Penelope*; he laid him down in the way by which the way was to pass; when *Ulysses* perceived it, he moved it a little aside, for fear of touching the boy, by this *Palamedes* discovered, that he was but in appearance, out of design, therefore forced him to take another resolution. Afterwards, in the heat of the Siege of *Troy*, he resigned himself upon *Palamedes* for this discovery, producing supposed Letters from *Priam* against him, to perswade the *Greeks* that he had designed to betray the Army, therefore he was killed by the Souldiers.

There was no small difficulty to get also *Achilles*, the Son of *Peleus*, and of the Goddess *Thetis*. The Destinies had publish'd that *Troy* could never be taken, without the assistance of an invincible Captain. From his Infancy, *Thetis* had put him into the hands of *Patroclus* his friend and Kinsman, that he might study under him the *Centaur*, a most accomplished Person, not only in Physick and Musick, but also in all other Sciences and Arts requisite to make a Man fit for great undertakings. Instead of milk
O and

*Ab a privativa
& χιλῆ.*

He led an Army of *Agrimi-*
dons to *Troy*.

and other ordinary food, he did suffer him to eat nothing but the marrow of Lions, and of other Beasts, that the courage and strength of the Animals might by that means be nourished in him; from hence it is, according to the judgment of some, that he is named *Achilles*, because being fed in this manner without any common diet, he had no Chyle. Afterwards *Thetis* carried him into Hell to dip him in the River *Styx*, that he might be invulnerable all over his body, except in his heel, which she held in her hand, and which was not dipt. With all this precaution he could not be freed from apprehension, when the Greek Princes were to meet at the Rendezvous of the Army. Therefore she sent him to the Court of King *Lycomedes* in the habit of a young Lady; whilst he there lived, he fell in love with the daughter *Deidamira*, of whom he had a Son, named *Pyrrhus* or *Neoptolemus*. Notwithstanding *Ulysses* found him out; for when he came to the Palace of *Lycomedes*, carrying with him several pretty things for the young Ladies of the Court, he had amongst them beautiful Arms, of which, *Achilles*, being led by Nature, took hold, and so discovered himself. When therefore he could not be freed from going with the rest to the War, *Thetis* desired *Vulcan* to make him such defensive Arms as might not be pierced, to render him more secure in the midst of dangers.

The Haven of *Aulis* in *Bæotia* over against the Island of *Eubœa*, now named *Negropont*, was the Rendezvous of all the Army; but they were many years in preparing all things necessary for so great a design; for the Fleet was no less than twelve or thirteen hundred Ships. And at last there

happened an unfortunate accident, that put
 stop to the Voyage. *Agamemnon* the General
 of the Army; had kill'd by chance; when he
 was Hunting, a Doe belonging to *Diana*. This
 Goddess to revenge her self, caused a dreadful
 plague to spread through the Army and destroy
 great multitudes of the Souldiers. The Oracles
 inform'd them, that there was no other way to
 stop the increasing Evil, and to appease the
 wrath of this Goddess; but to spill upon the
 altar the blood of *Agamemnon*. *Ulysses* under-
 standing the meaning of this Language, employed
 his cunning to cause the Daughter of this unfor-
 tunate Prince, by name *Iphigenia*, to come into
 the Camp. We may easily imagin in what af-
 fliction he was, to see his own Child, whom he
 tenderly loved with an extreme affection, to be
 sent to the slaughter. When the Throat of this
 Princess was ready to be cut, *Diana* had compas-
 sion on her, and of her Fathers grief, and there-
 fore she put in her place a She-Goat to serve for a
 victim, and transported this young Lady into
 a Temple at *Tauris* in *Scythia*, recommending
 her to the keeping of her great Priest *Thoas*, and
 appointing her to attend upon her Altars. Af-
 ter this, all things succeeded well, and the Voy-
 age proved happy until they arrived at *Troy*;
 only *Telephus* King of *Misia* endeavoured to hin-
 der their passage. But he was soon put to flight;
 being desperately wounded by the Lance of
Achilles. The Oracle inform'd him, that the
 only means to appease his grief, and the only re-
 medy to his Wounds was to be sought from the
 place that had made them. Therefore he la-
 boured to ingratiate himself with *Achilles*, who

*Eurip. in
 Iphigen.*

ὦν θυγατὲρ
 ἄλκις ἐπ' ὀλέθου
 ἔσθ' ἡ καὶ τοῦ καὶ
 μύτης στήν.
Eurip. in Iphigenia

having been instructed by the great Physician *Chiron*, knew how to cure him; he sent unto him a Remedy, in which there was some of the blood of the Spear which had wounded him.

Additional Note.

*Mensuras &
pondera invenit
Phidion Argivus, aut
Palamedes, ut
maluit Gellius.
Plin. l. 7. c. 56*

Herodotus informs us, that this Expedition against *Troy*, did proceed from an old grudge that the *Grecians* had against the *Asian* People, who did encourage them to offer affronts to one another. This was a true cause of the Voyage of *Hector*, and of his Fellow Worthies against *Lamdon*: In revenge, *Paris* stole away the Pearl Beauty from the *Grecians*. They in requital besiege and sack *Troy*. *Darius* and *Xerxes*, the Emperours of *Asia*, made an Inroad into *Greece*, to revenge the Injuries received from the Inhabitants of this Kingdom. Many excellent Commanders and stout Souldiers, were met together in this Army of *Greece*. *Palamades* was famous for his Inventions: He was an expert Engineer, a Learned Mathematician, a witty Astrologer, and a wise Counsellor. *Philostratus* ascribes to him the invention of Money, Sun-Dials, Weights and Measures, and many other useful things, he was the Son of *Nauplius* Prince of *Eubœa*, mightily envied by *Ulysses*; for whilst he lived, the latter had little respect shewed unto him: By his calumnies he rendered him odious to *Agamemnon*, and then in the absence of *Achilles* he caused him to be stoned to death, and made it be proclaimed that none should offer to bury him. *Achilles* and *Ajax*, notwithstanding this prohibition, put him into the ground, and for his sake would not assist the *Grecians* for a while after.

Ulysses was the Son of *Anticlea*, the Daughter of *Autolycus*; when she was going to Prince *Laertes*, to whom she had been promised in Marriage, the famous Robber *Sisyphus* ravish'd her, and be-
Ulysses, as *Ajax* saith in the *Metam.* of *Ovid*, 13. He was not willing to accompany the Greeks in this Expedition, because the Oracles had foretold unto him the dangers, that he was to
 , and the difficulty of a return. Therefore he preferred the company of his sweet *Penelope*, to the glory of a famous Victory, for which he was to pay dear. *Achilles* also foreseeing that he should spend his days before *Troy*, hid himself in the Court of King *Lycomedes*, in the Island of *Scyros*; but he was discovered by *Ulysses*, as *Ulysses* had been by *Patamedes*. Now the reason which did oblige the *Grecians* to get *Achilles* with them, was because the Oracle had declared. that it was impossible for them to overcome, unless they had their Army one of the Race of the *Aeacidas*, the Arrows and Bows of *Hercules*, and unless they did get into their possession the Horses of *Rheus* before they should drink of the River *Scamander*. The *Trojans* had likewise three conditions proposed unto them, upon which did depend the preservation of their City from ruin. The first was the keeping the *Palladium*, or of the Image of *Pallas*. The next was, the Life of *Troilus* the Son of *Priam*. The last was, whilst the Sepulcher of *Polydorus* did remain untouch'd upon the Gate of *Troy*. *Troilus* was killed by *Achilles*, the *Palladium* was stolen by *Ulysses*, and the Army of *Rheus* was defeated by *Diomedes* and *Ulysses*; so that the Destinies had appointed the taking of *Troy*.

He is called by Homer, πολυμήχανος, πύργος, to signifie his cunning, and θεῖος Ὀδυσσεύς & sanguine - cretus *Sisyphio*. This was only a reproach

C H A P. XVI.

Of the Siege of the City of Troy.

* *Justin. l. 2.* *Assyria.* * And *Penthesilea*, Queen of the *Amazons*, was already arrived with these powerful Aids. Besides, *Rhesus* King of *Thracia*, and *Sarpedon* the Son of *Jupiter* King of *Lycia*, were on their march, with a design to joyn with him against the *Greeks*. Also the men of *Troy* did repose a great deal of trust in their *Palladium*, which was the Statue of *Minerva* fallen from Heaven, and upon which all their fatality, and the Event of this War did depend; for the *Oracles* had proclaimed, that they should never be overcome by their Enemies, whilst they could keep it amongst them. The same hath since been said to the *Romans* concerning their *Ancile*, little Buckler, which also fell down from Heaven in the time of *Numa Pompilius*. But the greatest part of the Gods were their Enemies, as *Florus* informs us; for when they were all met together before *Jupiter*, to consult about this business, they could never agree; their Disputes were so hot, that there was at first cause to imagine, that they would end in a personal quarrel.

Apollo opposed Neptune, Minerva was against Mars, Diana against Juno, Mercury fell with Latona, and the God Scamander called otherwise Xanthus was against Vulcan.

When this Scamander saw Achilles destroy-
g the Countrey round about Troy, and the
current of his River stopt with the heaps of dead
corpses, in his rage he joyned himself to his
next Neighbour Simois, with an intent to drown
Achilles. They both met so opportunely, that they
had already surrounded him with their waters;
and he had infallibly perish'd there, had not Juno
dispatch'd away Vulcan in hast to his assistance.
This God cast himself in a rage, with violent
flames in his hand, upon the poor Scamander,
and consumed most part of his Waters.

Scamander is
named Σειῶν
Σκαμανδρος.

Hom. Iliad. 22.

Lucian.

This memorable Siege lasted many years, so
that it proved fatal to both parties. Several of
the great Commanders lost their lives, but some of
them did deserve a Renown, that hath per-
petuated their Names and Memories to all Ages.

* Ἀλλ' ὅτε
ἦ τὸ τέταρ-
τον ἐπ' αὐτο
δαίμονι ἴσος.
Homer.

Next to Agamemnon and Menelaus, Achilles
was one of the most remarkable for his va-
lour, and his other excellent qualities. Patro-
clus his Favourite was a noted Captain, as also
Odomenus the Son of Deucalion, Ajax the Son
of Telamon, and Ajax the Son of Oielus King
of Locris, who was very swift in running, and
excellent in handling the Bow and Arrows, and
the Lance. Stenelus the Son of Capaneus was

καὶ Στένε-
λος Καπε-
νῆος ἀγα-
κλετὲς οἶ-
κός.
Hom. Iliad. 2.]
Diomedes

wounded Venus, she in revenge made his Wife a Whore, so that he would
not return home; but settled in Italy, where he built a City, now called
Syracusa. After his death his people were metamorphosed into strange
Birds, named Cataraete; they fly away from strangers, but they appear ve-
ry familiar with the Nation of the Greeks. See Plls. lib. 10. cap. 44.

noted for his Courage, as also his intimate Friend *Diomedes* King of *Ætolia*, and Son of *Tydeus* mentioned before; he was not like that cruel *Diomedes* the King of *Thracia*, who was slain by *Hercules*; for he was both courteous and valiant. He marched to the Fight as quick as the Thunder bursts out of a Cloud, or as a Torrent that tumbles down a steep Mountain, as *Homer* informs us. None but *Achilles* and *Ajax* the Son of *Telamon* did go before him in the reputation of a great Commander, for *Ulysses* did excel more in cunning than in Courage; he invented all manner of Stratagems of War against the Enemies.

* He is called
Τερψιλών,
and ἡδυεπής,
sweet mouth'd.
He was the Son
of *Neleus* King
of *Pylos*, *Hercules*
restored
unto him his
Kingdom, be-
cause of his
Justice. *Hygin.*
ch. 10. and
Pausan. *Finem*
Nestoris precor
egrediare senec-
æ. Stat. Pap. l.
1. Hom. Iliad. 2.
Κάλχας δὲ σο-
εῖδης δὲ ἀνοπώ-
δων ὅχ' ἀερ-
ς. *Hom.*

* *Nestor* was three hundred years old, he was nevertheless very useful by his wise Counsellorship and Eloquence, for he insinuated himself into the minds of his Auditors so pleasantly, as honey had dropt from his mouth with his words. *Agamemnon* had such a high esteem of him, that he did often say, That if there were but ten such as *Nestor* in his Army, the City of *Troy* could not have made so long a resistance. They wanted no kind of persons in this Siege for the carrying on of their Design. They had *Calchas* and *Euripilus* two experienced Soothsayers, who did inform them of the time to come that they might make provision accordingly. They had also a Learned Physician, by name *Machaon*, the Son of *Æsculapius*, who healed all sorts of Diseases; and *Epeus* a witty Engineer, who invented several Engines of War, particularly that which was called the great Ram, or the Horse, with which the Enemies did abundantly batter down the Walls of a besieged City. There

There was also an ill-shap'd fellow amongst them
 named *Thersites*, whose mind was as full of evil
 qualities, as his body was deformed with ill fa-
 loured features. He was the greatest Coward
 in the Army, yet he had the confidence to op-
 pose all the ablest and stoutest Commanders.
Achilles was one day so enraged against him, that
 he knock'd him down and kill'd him with a blow
 of his fist.

The first of the *Grecians* Army who landed, He is stiled
 when they were arrived in the Province of *Troas*, *Πρόδυσ αἰώς*,
 was *Prothesilaus*. *Hector* cast him dead to the because he
 ground with a blow of his Lance. His Wife *Laodamia* was swift in
 requested this favour from the Gods, to running.
 comfort her in her violent affliction, only to see *Laodamia*
 gain the Ghost of her deceased Husband, which *quoniam*
 was granted, but when she offered to embrace it, *tem cursum ad*
 she fell down dead. *umbras Pylaci-*
den. Claud.

There were many slain and much blood spilt,
 the frequent Sallies of the Besieged. *Troilus*
 one of the Sons of *Priam* ventured out against *Euripid. in*
Achilles; though he were very young, but he *Troad.*
 was unhappily killed by him; his death did
 mightily afflict the *Trojans*, because the Oracle
 had promised, that the City should never be ta-
 ken whilst he lived. His elder Brother *Hector* re-
 gretted his death by the cruel slaughter of a multi-
 tude of the *Greeks*, with whom he did encounter.
 so that the Besieged did often say, that he alone
 was able to destroy the Enemies Army.

In the mean while the love of Women did
 more prejudice to the *Grecians* than the *Tro-*
 jans
 his enemies, to flight, and *Λύκη* from *λύκη* light, because he brings
 light into the World, or from *λύκη* a Wolf because he was adored in the
 image of a Wolf in Egypt.

jans weapons; for *Agamemnon* entertaining the Daughter of a Priest of *Apollo*, drew a grievous plague upon the Army, which destroyed many, until *Achilles* caused her to be sent home to her Parents, to appease the pleasure of the God, by the advice of the Sooth-sayers *Calchas*. This action did mightily vex *Agamemnon*, who to revenge himself upon *Achilles*, took from him *Briseis*, otherwise named *Hippodamia*, the Daughter of *Chryses*, for which cause *Achilles*, refused to go out to fight, or to assist his Companions.

Καί ται Πά-

τροκλῶ.

* Ἀπὲρ τὰ γα

τὰ χεῖ ἐχὲ

κέρυθαίολῶ.

* Ἐκλῶρ.

Hom. Il. l. 17.

* Ἐκλῶρ φλο-

γὶ ἤμαθ

ἀκλῶ.

Summusq; dies

Hectoris idem

patriæq; fuit.

Homer call'd

him *ὄνικο-*

πῶ, and

χρὲς τρώων,

and *ἀνδρῶν.*

γῶ,

But when it happened that *Patroclus* had taken upon him the arms of *Achilles*, to encounter *Hector*, because he had not his strength and excellent qualities, *Hector* run him through with a Lance, and cast him dead to the ground. *Achilles* was very much afflicted, for the misfortune of his intimate friend, therefore to revenge he returned again to the Camp with other Arms which *Vulcan* had newly made for him. At the first opportunity he went out to meet *Hector*, kill'd him, and having tyed his body to his Chariot, he dragg'd it three times round about the City, and about the Tomb of *Patroclus*, and afterwards sold it to his Father *Priam*, that he might bury it, according to the Custom of the Countrey.

This death of *Hector* did terrifie the *Begged*, but they were much more affrighted, when they saw *Penthesilea*, the Queen of the *Amazons*, kill'd also by *Achilles*, and all her Companions either cut in pieces or drowned by *Diomedes* in the River *Scamander*.

Memnon thought to have repaired these Losses the slaughter of the Enemies. The *Trojans* afterwards look upon him as their greatest wark, but he was very dangerously wounded by *Ajax* the Son of *Telamon*, and afterwards he was kill'd by *Achilles* in a single fight. We have already taken notice in the tenth Chapter of the first Book, how his Mother *Aurora* was afflicted for him, and how he was metamorphosed into a Bird.

When Queen *Hecuba* saw *Memnon* dead, and the stoutest of her Children kill'd by *Achilles*, she sought how she might revenge her self upon him, *Paris* promised to give her satisfaction; for that purpose he dealt treacherously with *Achilles*, and perceiving that he was in love with *Briseis* his Sister, he gave him some hopes of marrying her. Therefore he appointed him a meeting in the Temple of *Apollo*, to discourse about this business, but when *Achilles* was most secure, *Paris* with an Arrow wounded that mortal part of his feet, which had not been dipp'd in the River *Styx*.

His death did mightily trouble the *Grecians*, who raised for him a Tomb upon the Promontory of *Sigeum*, where also *Ajax* and many worthies were buried. Afterwards there happened a very hot dispute between *Ulysses*, and *Ajax* the Son of *Telamon*, about the Arms and Weapons of *Achilles*. *Ajax* pretended, that they did belong to him; not only for his Deserts

This *Ajax* was the Prince of *Salamis*, called Πηλεΐειον ἔργον Ἄχαιων.

as the Bulwark of the *Greeks*, because he was big and high, and rendred invulnerable by the prayers of *Hercules*, who put upon him his Lions skin, as desired *Jupiter*, that he might not be subject to wounds, only under his arms. See *Pindar*. in *Od.*

and

and for his Valor, but also because he was allied in blood to *Achilles*. Nevertheless *Ulysses* knew so well how to persuade his Judges, who were the Commanders of the *Grecians*. And by his extraordinary Eloquence, that they gave them to him; which put *Ajax* in such a fury, that he became mad. In this condition he ran into the Herd of Swine, and fancying these Beasts to be *Agamemnon*, *Menelaus*, and the rest of his Judges, he endeavoured to destroy them.

Sophocl. in
Ajace.

Τὶ σῆτα τοῖς μὲν πλὴν δ' ἐπεμνήσθ' ἔστιν.

Δοκῶν ἐν ὑμῶν χεῖρα χεῖναι φόνον.

But when he came to understand his gross mistake, he killed himself with the Sword that *Hector* had given him, verifying the Greek Proverb, *ἔχθρον δῶρα δῶρα*. The Gifts of Enemies are happy. *Hector* had been also tyed and dragg'd upon the Buckler that *Ajax* had exchanged with him for his Sword.

When *Achilles* was dead, the Besieged began to take courage and express their joy, but it lasted not long; for *Pyrrhus* the Son of *Achilles* being arrived from Greece, succeeded his Father in his Offices, and he had no less success in the Battels, although he was yet very young. He revenged his death upon the *Trojans* in many Battels: In one of them he kill'd the *Trojan* *Paris*. Others say, that *Philoctetes* wounded him mortally with one of the poysoned Arrows of *Hercules*.

At last the Besieged were so unhappy, as to lose their *Palladium*, upon which the safety of the City did depend, stolen and carried away private.

was by *Ulysses* and *Diomedes*. Which caused *Priam* to capitulate with the *Greeks*, so he came to an agreement, but he had no to restore *Helena*, who had been married to *Paris*. Another of his Children, after the

Aeneas and *Antenor* were Commissioned to with the Enemy. They concluded a Peace certain Summ of Money and for a certain of Provisions, which the *Trojans* were furnish the *Greeks* for their return home.

Additional Note.

The City of *Troy* being first built by *Dardanus* and called from him *Dardanida*. was afterwards enlarged by *Ilus* his Successor, and named or *Ilium*. This Prince made his prayer to Gods, that they would vouchsafe unto him a sign, by which he might understand whether they did approve of his building this City. Immediately at his word there fell down from a the *Palladium*, which was an Image of three its long, holding in one hand a Lance, and in the a Spindle with a Distaff. The Statue did not touch the Earth, but it began to march in presence of the King. The Oracle afterwards inform him; that *Troy* should never be en nor destroyed, whilst that remained safe. *Ulysses* and *Diomedes* stole secretly into the City of *Troy* through a Gutter, and carried away *Palladium*, afterwards *Aeneas* transported it to *Italy*, where it was committed to the keeping the Vestal Virgins.

Priam was assisted by many powerful Neighbours: *Rhesus* came with a great Army to raise the Siege, but *Diomedes* with *Ulysses* were dispatch'd to

Dardanus Iliacae primus pater urbis & author.
Virgil.

Κλισίῃ Δαρδανίδῃ, ἐπὶ ἑπὶ ἱλίου
ἱερῇ ἐν πύλῳ
πεπολισσέναι
λίσ μερόπων
ἀνδρῶν τε,
ἀλλ' ἔθ' ὅπως
ρεΐας ὤκειον,
&c.

Homer. Il. 20.

He was the son of the River *Stygmon* and of the Muse *Euterpe*, or of *Eioneus*, as *Homer* saith. *Philost.* in *Protesilao*.

to meet him in the way; they put to flight men, and killed him; but after his death he was revered as a Hero in his Countrey, and Altars were erected to him; unto which the Poets say that the Wild Beasts came of their own accord to be sacrificed. He was in his life much addicted to the sport of Hunting, for that reason they did offer unto him after his Death Wild Beasts.

* He was call'd *Lippus* by the *Egyptians*.

Pausan.

Where he was killed, the Poets say, that a Fountain sprung up, which yielded drops of blood every year on the day of his death. *Na. Com.* *Servata Antilochus Nestore patre obii.* *Auson. in Epitaph.*

Ἀντίλοχ

ἔπ' ὅς σ' εἶο νεώ-

τερος ἄλλος

Ἀχαιῶν.

Hom. 15. 11.

Pindar.

Ovid saith otherwise in *Penelop.* ad *Ulyss.*

Sive quis Antilochum narrabat ab Hectore victum, &c.

* *Memnon* was one of the chief Officers and Generals of *Theutamus* King of *Persia*, who sent his Succours to assist *Priam* his Vassal against the *Greeks*. He gave order to *Memnon* Viceroy of *Ethiopia*, to march thither with ten thousand *Ethiopians* and other Souldiers; but he was killed by *Achilles* for killing *Antilochus*, the Son of *Nestor*.

Sarpedon, the Son of *Jupiter* and *Hippodamia* the Daughter of *Bellerophon*, or as some say of *Jupiter* and *Europa*, was at the Siege of *Troy* with his Kinsman *Glaukus* the Son of *Hippolochus* the Son also of *Bellerophon*; he was killed by *Patroclus*.

It is needless to mention all the Commanders of both Parties. *Homer* gives a sufficient account of them, and of their Habitations. *Antilochus* serves to be reckoned amongst the most famous and generous Worthies, for his love to his Father and his resolution. He was the youngest of all the *Greeks*, a great Favourite of *Achilles*, when his Father was ready to be kill'd by *Memnon*, *Antilochus* stepped in between them, and received in his breast the mortal blow, that was intended against the old man. *Achilles* revenged his death at the request of *Nestor*.

We must not forget to say something of *Ido-*
 the Grandchild of *Minos* and of *Deuca-*
 their Successor in the Kingdom of *Candia*.
 brought a stout Army of *Candiot*s to *Troy*,
 did many brave Actions worthy of a stout
 commander. When *Troy* was taken, he was ap-
 pointed to separate the Spoils, and allot unto every
 his portion. His Kingdom was full of ex-
 cellent Archers, trained up in this Exercise from
 infancy; for the Mothers did seldom give
 victuals to their Children, until they had fixt
 an arrow in a Mark no bigger than a shilling, at a
 considerable distance. The Inhabitants of the
 Islands *Baleares*, now *Majorca* and *Minorca*, were
 excellent Slingers, their Children were wont also
 to reserve their Break-fast, by hitting the Mark
 with a stone out of a sling.

Creta or *Can-*
dia was called
ἐκγόμποις,
 because there
 were in it an
 hundred Ci-
 ties; now there
 are but three,
Candia, *Canea*
 or *Cidon* from
 whence are
 the *Mala Cido-*
nia, Quinces;
 the third is
Rethymo. *Gno-*
sus was the Me-
 tropolis in the
 time of *Minos*,
 seated upon
 Mount *Ida*,
 now called
Philotri.

CHAP. VIII.

Of the Taking and Ruin of the City of Troy.

The Peace which the *Greeks* had concluded
 with the *Trojans*, was but a Cheat, to sur-
 prise them with less difficulty. When they rais-
 ed the Siege, they pretended to leave behind
 them a Present for *Minerva*, to appease her
 wrath, as if they had displeased her by stealing
 away and profaning the *Palladium*; for that
 purpose they caused a Wooden Horse of a pro-
 digious bigness to be made. In the Belly of it,
 they shut up a great many of the stoutest, and
 the ablest Souldiers of the Army; as *Virgil*
 saith,

Column ever-
sum occidit pal-
lentis Asiae co-
litum egregius
labor. Hecub.
de Troja in
Troad. Sen.

faith, and left it before the Walls of the City when they arose to be gone; but they returned only as far as the Island of *Tenedos*, being there to see the success of their Enterprise.

The Besieged did immediately go out of the City, where they had been shut up so long. They visit all the Quarters of the *Greeks*. And they admire this Great Wooden Horse: And they deliberate, to know whether they should carry it into their City. Some were of one mind, others jealous of it, amongst them *Laocoon* cast his Lance at it, for which deed the Gods did seem to punish him, for they sent two fearful Serpents to kill him and his two Children, which afterwards went to the Statue of *Pallas*, and there rested. This accident caused them all to resolve to drag and carry this Wooden Engine into the City.

They were far more eager when they heard the Relation and Discourse of one *Sinon*, a Fellow taught for this purpose by *Ulysses*, and taken as a Spy. He told them, that when the Fleet was ready to set sail towards *Greece*, the Gods had demanded a *Grecian* to be sacrificed to them, that the Voyage might be prosperous; and that *Ulysses* his mortal enemy having caused the Lot to fall upon him, he was forced to run away and hide himself. Thus persisting in dissimulation, he told them, that the design of the *Greeks* was to reconcile themselves to the Goddess *Pallas*, therefore they had dedicated unto her this Horse, which they had caused to be made so large, that it might not enter within the Walls of the City; and that the

Trojan

ans might not make use of it, to their advantage, and to the prejudice of the *Greeks*.

This Discourse removed out of their minds jealousy and suspicion, and caused them to resolve to break down a part of the Wall to try in this great Horse. Every one employed himself in this work with all their power and vigour, and then they departed to drink, dance, and make merry, until the Evening, until they were all overcome with a deep sleep.

When *Sinon* saw things in this posture, he opened the belly of the Horse, to let out the soldiers, who had been there shut in, and then lighted a Fire to give notice to the Army, which did hasten back again without noise. The *Greeks* entered by the Breach that had been newly made in the Wall, and soon dispersed themselves into every part of the City to burn and plunder it.

Pyrrhus went directly to the King's Palace, to revenge his Father's death; he did there massacre *Priamus*, and one of his Sons, *Polites*, before the Altar of *Jupiter*, and then he caused the throat of *Polyxena* to be cut as a Sacrifice to the Soul of his Father, who had loved her. He spared the life of *Andromache*, the Wife of *He-ctor*, and carried her into *Greece*, where he had by her a Son named *Molossus*, who was after the taking of part of *Epirus*, unto which he hath left his name.

Cassandra was ravish'd by *Ajax* of *Locris*, although she embraced the Statue of *Pallas* to save herself; but *Agamemnon* kept her alive, and in his service, because of her rare qualities.

P

Menelaus

*Ensis senili
tinctus è jugu-
lo rexit. De
Priam. in Tro-
ad. Sen.*

*Pyrrhus paren-
ti conjugem
tradat suq. Sen.
i.e. Mat. &
Polyxenam.*

* He was betrayed to *Menelaus* by *Helena*, his Nose and Ears were cut off, and afterwards he was massacred by the *Greeks*.

See *Virg. 6.*

Æneid. Helena crater, a merry Cup. From her tears sprung up the herb *Helenium* or *Helicampane*. *Eurip. in Hel.*

Πειριπίδης

Ἐλενῶ οἱ ὠνοπόλων ὁ χῆ
δεῖς ὁ.

Dictys was of *Greet*, and *Dares* a *Phrygian*.

Menelaus received *Helena* again as his Wife after that he had stabb'd * *Deiphobus* who married her. *Hecuba* fell to the Lot of *Ulysses* and *Helenus* a Son of *Priam*, who was a Soothsayer, was preserved by *Pyrrhus*, from whom he received many other Civilities, because he hindered him from embarking himself in a Ship whereof he had foretold the Shipwrack.

Some did also endeavour to save the life of little *Astyanax*, the Son of *Hector*. His Mother *Andromache* had won the consent of all the Commanders of the Army by her tears and supplications, only *Ulysses* excepted, who prevailed much upon them, that he was condemned to die and to be cast headlong from the top of a Tower for fear, as he said, that he should undertake one day to revenge the death of his Father. This was not the true reason, that perswaded him to this cruelty, but only a blind passion had obliged him to it; for if that reason had been the cause why did they not put to death *Helenus* the Son of *Priam*? who was able to do as much mischief and yet he was preserved alive.

All these miseries, with the burning of the City of *Troy*, happened after ten years Siege, about three hundred years after it had been built by *Dardanus*. This Story is very true, although it be mingled with Fables, and that *Dictys* and *Dares* two Historians of that time, have made no mention of the Souldiers who were shut into the great Wooden Horse, that had been left by the *Greeks* before the City of *Troy*.

Nothing remains to this Relation, but only the knowledge of the Adventures of some of the Commanders of the *Greeks* and *Trojans* in their Voyages.

yages, after the destruction of the City, for understanding of the Poets.

We have already taken notice, how *Ajax* of *is* had ravish'd *Cassandra* in the presence of Statue of *Pallas*, unto which she had fled for protection. This Goddess punish'd him for great an insolency, when he was at Sea, in return homewards, for she having obtained from *Jupiter*, the favour of disposing of his tempests and Thunderbolts but once, employed them in rendring the Sea tempestuous, and in sinking the Ships of *Ajax*, to drown him. Nevertheless he saved himself by swimming to the Rocks, upon which he climbed, and in a rage against the Gods he did declare, that he would free himself from this danger, only by his strength, maugre all the Gods; which words when *Neptune* had heard, he broke off the top of the Rock, on which he stood, with his Trident, and tumbled it into the Sea, so that he was there drowned; but *Thetis* being moved with compassion for him, took him and buried him upon the shore with her own hands.

Λοκείων δ' ἠγόμεον δ' ἐστὶ
'Οἱ αὖτε
παχὺς Ἀϊακίης
He did entertain Serpents, who fed at his Table. In the hot Countries, as in *Italy* and *Barbary*, Snakes do commonly run about the houses, eat the crums of bread, and hunt after Rats, as our Cats. The *Moors* have no other Cats to devour their Mice. The truth is, that

Memnon fell in love with the Prisoner of *Ajax*, *Cassandra*, and took her by force, therefore he fled away in a little Boat, and was drowned in the tempestuous Sea.

Nauplius also was very much displeased at the Commanders of the Army, because they had unjustly condemned his Son *Palamedes* to death, against the persuasions of *Ulysses*; therefore he

Nauplius the Son of *Neptune* and *Amphion* the Daughter of *Danaus* King

of *Argos*, endeavoured to revenge himself upon the *Greeks*, by persuading their Wives at home to make them Cuckolds in their absence. And when the Army returned, he caused many Ships to run a ground upon his shore, killing all that came into his power.

caused many Fires to be kindled on the to
Capharens, in the Island of *Eubœa*, over ag
Hellespont, that the Fleet might bend their co
that way, and run against the Rocks of the
shore, but his design did not succeed accor
to his expectation, for *Ulysses* and *Diomedes* fa
another way.

When *Idomeneus*, one of the valiantest Co
manders of the Army, was ready to be cast a
by shipwrack, he engaged himself in a Vow
Neptunus, to sacrifice unto him the first th
that he should meet with, when he should e
into the borders of his Countrey, if he wo
deliver him from the present danger. He wa
unhappy as to see his own Son first, and w
he went about to sacrifice him, according to
promise, he was opposed by the People of
Countrey, who would not suffer so great an in
manity to be committed amongst them. So
say that he did, according to his wicked Vow, o
his Son to *Neptune*, and that for this inhuman
he was banish'd by his Subjects into *Italy*.

Additional Note.

There were several other famous Men in
Siege of *Troy*, not mentioned in this place. *Pan
damus* and *Euphorbus*, the Children of *Pan
Ham. Ill. 18.* a *Trojan*, were great Commanders, valiant
Fight, and wise in Counsels. *Pythagoras* in O
faith, that his Soul had been formerly that
Euphorbus, who had been killed by *Menelaus*.

*Ovid. Metam.
L. 15.*

*Morte carent anima, semperque priore relicta
Sede, novis domibus vivunt, habitantque rece
& pestea.*

ego, nam memini Trojani tempore belli
 thoides Euphorbus eram, cui pectore, quondam
 in adverso gravis hasta minoris Attidæ.

It is not possible to describe perfectly the mis-
 and dreadful Image of a City surprised by an
 enemy. *Virgil* represents the burning of *Troy* in
 se, but *Nero* caused it to appear more lively in
 burning of *Rome*, which he kindled for this
 pose.

The poor Inhabitants of this unhappy City had
 good Quarter granted to them, when *Priamus*
 their Prince with his Sons were cruelly murdered,
 without any respect to their qualities and age, and
 the holiest places. *Hecuba* out-lived all these
 calamities of her People, and was transported into
 Greece where *Ulysses*, whose life she had spared,
 caused her to be stoned to death; but her Ghost
 haunted and disturb'd him for this great ingrati-
 tude. The Poets say, that she was metamorphosed
 to a Bitch, that barks continually, because in
 her life she never ceased from bawling and cursing
 the *Greeks*, who had butchered all her relations.
 Some say, that she was drowned in the Sea, not
 far from *Eubæa*, therefore it was call *Cynæum*;
 because she was said to be transformed into a
 barking Dog.

Some relate
 this story of
Hecuba other-
 wise.

*Circa ruinas
 rabida latra-
 vit, suas Troja
 superstes Hecu-
 ba. Seneca.*

See *Anson* in
 his *Epitaph*.

Helena returned with her Husband to *Sparta*,
 where she lived until his death. She being after-
 wards banish'd by the Sons of *Menelaus*, fled to
Rhodes to Queen *Polyxena*, her old acquaintance,
 who suffered her to be hang'd on a Tree, for her
 infamous and wicked life.

Var. Hist. cap.

C H A P. XVIII.

Of the Adventures of **AGAMEMNON** and
ORESTES his Son, after the Siege of Troy

His head and
face were like
Jupiter's, his
shoulders
were like
those of *Mars*,
and his breast
like *Neptune's*.
Hom. Il. 2.

*Euripid. in
Oreste.*

WHen *Agamemnon* was returned from the Wars, with the Crowns and Laurels of his Victories, he found more dangerous enemies at home, than abroad. For his Wife *Clytemnestra*, who had shamefully dishonoured her self by Incest with *Agistus*, in the absence of her Husband, help'd to ensnare and murder him as we have seen in the twelfth Chapter of this Book.

Cassandra, who came with *Agamemnon* from *Troy*, forewarned him of the danger, and during the Voyage did continually advertise him of the misfortune that waited for him at home. But this Prophetess, who had received from *Apollo* the Gift of Propheying the things to come, was never credited, because she had offended the God by her unfaithful dealing; therefore he punish'd her with this disgrace, that no body should believe what she said, but rather the contrary.

Μελαγχρό-
τες 'Ευρύκλ-
ης & 'Αγα-
μέμνονος
γονέας τε
ἐκκλύεον,
λυπαέοντες
μανιάδ' &
Eurip.

Orestes did mightily concern himself for the massacre of his Father, therefore in revenge of this inhumanity, he put *Agistus* and his Mother *Clytemnestra*, the Actors of it; to death. And although he did seem to have just cause to proceed in this manner, the Furies, that is the remorse of Conscience, did continually torment him, and disturb his thoughts, representing unto him

in the foulness of a Sons crime, who had
rob'd his own Mother,

He could no longer endure this torment of
and, therefore he went to consult the Oracle,
it inform'd him, that the only remedy to his
troubled Conscience was to undertake a Voyage
far as *Scythia Taurica*, to the Temple of *Diana*,
to steal from thence the Statue of the Goddess,
and to bring it into *Greece*.

According to this advice, he went with his
near Friend *Pylades*, the Son of King *Strophius*,
who had always lived with him, and run the same
angers, and espoused the same quarrels. *Pylades*
continued his kindness to him in this occasi-
on and expressed it, by venturing with him in
his Voyage.

The Law of the Countrey did condemn all
strangers, who were found within the Borders
of the Province, to be sacrificed upon the Altar of
Diana, unto whom nothing but humane Vi-
tims were offered. *Orestes* and *Pylades* were
taken and presented to *Thoas* the High Priest,
who commanded there as a Sovereign Prince.
He condemned but one of the two to death,
which caused a hot dispute between *Orestes* and
Pylades, for either of them was willing to lay
down his life to save his friend's. The lot fell up-
on *Orestes*, therefore he was given to the keeping
of *Iphigenia*, who was the She-Priest of *Dia-*

*Eurip. in Iphig.
in Taur.*

a. But it happened that she quickly knew and
acknowledged her Brother. Afterwards they
resolved both to run away, and to free themselves
from the imminent peril, by killing the inhumane
Butcher *Thoas*; which they found an oppor-
tunity to accomplish. At the same time *Pylades*
came

came to them, and all three together fled away with speed, with the Statue of *Diana*, which they hid in a bundle of Sticks; therefore she was afterwards named * *Diana fascelis*.

* She was called by the

Greeks *Λυγρόδεσμος*, because she was bound up in a bundle of Willow Branches. Unto this *Diana* the *Lacedemonians* did offer humane sacrifices, which custome *Lycurgus* altered, causing the Maids and Youths to be whipp'd only until the blood did come, which they sprinkled upon her Altar, *Plutarch*.

In this manner *Orestes* returned happily again into *Greece*, having freed himself from the Fury that did disturb him; and he took upon him the Government of his Fathers Kingdom, building many Cities, and particularly *Orestra* in *Thrace*, which is now named *Adrianople*.

Additional Note.

Rex regum Atreides, fraternæ conjugis ultor, appetis à manibus conjugis ipsæ tuæ. Ausonius.

Post bina Phœbi lustra dejecto Ilio adest datus coniugis jugulum suæ. De Agamem. in Senec.

Æschyl. Agamemnon.

When *Agamemnon* departed with his Army to *Troy*, he left with his Wife *Clytemnestra* an excellent Poet and Musician, to divert her amorous and melancholick thoughts, while this Poet remained in her Service, *Egythus* the Son of *Thyestes*, mentioned in the 12th Chapter, could never have access unto her, nor power to entice her to his lust; therefore he kill'd first the Musician, and then he quickly prevail'd in his wicked design. He lived with her until *Agamemnon* was returned from *Troy*: Then his Wife agreed with *Egythus* to kill him. A feast was prepared to receive him with more joy, but as he was stepping out of a Bath she caused a shirt to be prepared for him that was fowled up at the Neck and Arms. When he was putting it on, she cut him over the pate with a great Hatcher, and kill'd *Cassandra* with the same weapon, whilst *Egythus* was destroying the other

Guests

ests, the Friends of *Agamemnon*, who had been
ted to this bloody Banquet.

Some say, that *Clytemnestra* was informed by *Pausan.*

malicious Fellow *Oeax*, that her Husband was
aging with him, a Rival, therefore she consent- *Hygin.*

to his death with *Aegysthus*. *Electra*, her Daugh-

saved *Orestes*, and sent him to her Uncle *Stro-*

us, who was married to her Aunt *Astrioche*,

Sister of *Agamemnon*, in *Bœotia*, where he li-

until he found an opportunity of revenging

Fathers death by killing the Murderers,

Aegysthus and his own Mother.

For that purpose, he came with his intimate

friend *Pylades* in a disguise to *Mycene*, where

temnestra dwelt, feigning himself to be a Tra-

ller come from *Bœotia* with the certain news of

death of *Orestes*. *Aegysthus* received them for

at cause with much joy, because he was appre-

nsive of the courage and displeasure of *Orestes*.

These disguised Travellers took their time, and

all'd both *Aegysthus* and *Clytemnestra*; for which

ed they were both apprehended, and sent to

rison, but the Inhabitants set them at liberty

r *Agamemnon's* sake. *Orestes* was afterwards

ormented with Furies, for the unnatural massa-

of his Mother; to deliver himself from them,

he went to fetch *Liana*, out of *Scythia*, where he

alled the High-Priest *Thoas*, and after his return

he caused his Friend to take his dear Sister *Electra*

o Wife. He afterwards married *Hermione*, the

Daughter of *Helena*, for whom he stabb'd *Pyrrhus*,

he Son of *Achilles*, who had taken her by force.

He was afterwards a very happy Prince, and suc-

ceeded his Father in the Government of the

Kingdom of *Argos*,

Ω τέκνον,

τέκνον οἶκ-

τερε τῷ

τεκνῷ.

Clytem.in Soph.

Elector.

Apollo perswa-

ded him to kill

his Mother.

οὐδ' αὖτ' Ὀ-

ρέστω μιν τέγα

κλεῖναι

Eurip.in Orest.

Victrices furias

matris placavit

Orestes. Claud.

Euripid. in I-

phigen.

Sophocl. in

Electra.

Æschyl. in

Eumenid.

Tisamenes was

the Son of

Orestes.

Now

See *Hygin.* ch.
25. of the wo-
men of *Lem-*
nos. And *Orph.*
in his *Argon.*

Now this *Thoas* mentioned in the last Chapter minds me of a strange and pleasant Story mentioned by the Poets. The Women of the Island *Lemnos*, in the *Archipelagus*, did forbear their accustomed Sacrifices to *Venus*, who was so highly incensed against them for this contempt and neglect, that she caused them to be loathsome to their Husbands, so that they divorced them, and were married to others of *Greece*; they who were thus slighted and put away, plotted the death and massacre of all the Men of the Island, which they brought to pass, only *Hyppisphile* sent away her Father *Thoas*, who landed afterwards in *Scythia* and became the High-Priest in the Temple of *Diana*. The *Argonauts* about that time in their Voyage to *Colchos* land at *Lemnos*, where they were requested by the Women, during their stay, to perform the Office of their murdered Husbands. They were as kind as the others offered, therefore from them did proceed a new Generation, which peopled the Island.

CHAP. XIX.

Of the Adventures of ULYSSES

after the Siege of Troy.

When *Ulysses* had endured the inconveniences of a long Siege of ten years, had yet to suffer, and run the dangers of a Voyage that could not be finished ere the end of ten years more. As soon as he came out into the Main, a furious Tempest drove him on the *Thracian* shore, near the City of the *Ciconians*, where he lost *Hecuba*, some say: For this Queen understood well how her Son-in-law *Polymnestor*, the King of *Thracia*, unto whom she had sent her little Son *Polidorus*, with her richest Jewels in the beginning of the War, had cruelly put to death, and buried him near the Sea, to enrich himself with the entrusted Goods. Therefore she resolved to visit him before she proceeded further; and that she might draw him to her with less difficulty, she thought it her best way to pretend ignorance of his perfidious dealing, and to send privately word to him, that he had something more very precious to commit to his keeping. But as soon as she saw him, she flew in his face, and put out his eyes. At which when she could no longer endure the miserable estate, unto which she was reduced, she ordered her self. *Ovid* saith, that she was murdered by the *Thracians*, because she had pluck'd out

Some say that she was drowned, or else that *Ulysses* caused her to be killed.

We have related this death of *Hecuba* otherwise, according to the opinion of other Authors. See *Auson.* in his Epitaph of *Hecuba.*

out the eyes of their Prince. Afterwards was metamorphosed into a Dog.

Ulysses was grieved for the loss and of this Great Princess, whom he esteemed more than all that he had brought from *Troia*; but this was the least displeasure, that he was to receive, for first instead of sailing towards *Ithaca*, the violent Winds forced him into *Africa*, where he arrived in the Countrey of *Lotophagoi*, so named from a certain fruit called *Lotes*, which is so pleasant to the taste and of such a strange virtue, that as soon as Men had tasted of it, they lost the desire of turning home to their Friends, so that he was forced to oblige them by violence to repair their Ships again.

He had no sooner set sail from thence, a sudden storm carried him into *Sicily*, where he fell into the hands of *Polyphemus*, the most noted of all the *Cyclops*, mentioned in the Chapter of *Neptunus*. At his first arrival *Polyphemus* eat up six of his Men, and promised to do him the kindness to reserve him for his last morsel. But he found a way to prevent the others cruelty, and his own mischief, overcoming him first with Wine, and then putting out the Eye that was fixed in his forehead. Afterwards he escaped and fled to the *Æolus*, who received him with all civility, gave him as a present all the Winds, the *Zephyrus* only excepted. They were there kept in great and large Tuns, that they might not blow out, nor oppose him, in his Return Homewards.

at the Men of *Ulysses* out of curiosity open-
 these Tuns, to peep and see what was within,
 that means the Winds escaped out; so that
 he spread his Sails, they tost him up and
 down, and forced him back again to the shore
 the Islands of *Æolus*, who would not receive
 him again, nor grant unto him any other favour;
 before he was constrained by the violence of
 weather to land upon the Coast of the *Læstri-*
 near that place, where now is situate
 Haven of *Cajeta*. There was a kind of
Phagophagoi, a cruel People, who did inhabit
 there. Their Kings name was *Antiphates*, he
 did upon some of *Ulysses* his Men, and de-
 stroyed them, destroying all the Ships of the
 fleet, only that excepted where *Ulysses* was
 aboard.

This cruelty caused him to sail away with all
 his Men to a little Island, where *Circe*, the Daugh-
 ter of the *Sun*, and Queen of a King of the
Phæacians, did make her abode. Some ascribe
 to this Woman the Invention of Inchantments,
 and Poisons, which she gave to her Subjects
 and others. She did not spare her own Hus-
 band, that she might reign alone without con-
 troul. Therefore her Subjects sought to destroy
 her, and obliged her to flye for her life to a
 little Island near the Dukedom of *Tuscany*, in
Italy. When *Ulysses* was arrived, he sent up
 to the land some of his Men, to discover what
 place it was; but this Magician gave them a
 drink, as it were out of kindness to refresh
 them, and transformed them by it into Hogs,
 and other sorts of Creatures. Only *Eurylochus*
 of this Company tasted not of her enchanted
 drink

When he arri-
 ved in *Italy*,
 one of his men
 was kill'd for
 ravishing a
 Maid. *Ulysses*
 being depart-
 ed without
 paying unto
 him any fune-
 ral rites, his
 Spirit did
 mightily tor-
 ment and vex
 the Inhabitants,
 so that to ap-
 pease it, they
 erected a
 Temple to
 him, and exp-
 sed every year
 a Virgin of the
 Town for the
 Spirit to de-
 stroy. *Euthymus*
 the Champi-
 on overcame
 it, and delive-
 red a Virgin,
 which he mar-
 ried. *Pliny*
 mentions him,
lib. 7. cap. 4.

drink, and escaped away to acquaint *Ulysses* this strange Metamorphosis. *Ulysses* was mightily astonish'd at the news: Therefore he resolv'd to go in person and seek out the Witch. *Mercure* furnished him with a certain herb called *Moly* with which the Gods do use to preserve themselves from Poison and Witchcraft. Being so provided, he went unto her with his naked Sword in his hand, and forced her to restore his Men to their former shapes, which she did. Afterwards they contracted such strict amity together, that she bore unto him many Children, of which *Thelegonus* was the eldest.

Whilst he stay'd with *Circe* he went down into Hell, by her assistance, to consult the Oracles of the dead, where he met *Elpenor*, one of his men, kill'd by a fall in a drunken fit since his departure from *Circe*.

He saw also there the Souls of his Mother *Anticlea*, and of *Tiresius* the Sooth-sayer when he had sufficiently informed himself from them, concerning his Destinies, and of other things that should happen unto him, he returned to *Circe* to take Shipping again in pursuance of his Voyage.

We have taken notice in the former Book in the eleventh Chapter, how he shunn'd the Charms of the *Syrens*, when he sail'd by the Island where they made their abode, by causing himself to be bound fast to the Mast of the Ship, and all his men to have their ears stopp'd with Wax, for fear that the pleasant harmony of the *Syrens* should prevail upon them. Afterwards they escaped through the Gulph of *Scylla* and *Charybdis*, and arrived at *Sicily*. Where

ere they met with *Phaethusa*, the Daughter
 the *Sun*, who was there watching over the
 consecrated Cattel of her Father. *Ulysses* ac-
 cording to the advice of *Circe*, gave a strict
 order to his men not to offer to touch them.
 For want of other food, they stole some
 of the Oxen of the *Sun*, when *Ulysses* was
 asleep.

This Action cost them dear, for the pieces
 of meat which they had cut off did give such grie-
 vous shrieks, when they were laid upon the coals,
 that they were frightened, and ran all away to their
 holes to hide themselves. Afterwards, when they
 were at Sea, their Ship sunk under them, so that
 they were all drowned, only *Ulysses* saved him-
 self upon a piece of the broken Ship, and arriv-
 ed after much ado at the Island of *Ogygia*, to
 the Nymph *Calypso*, who received him very
 kindly, entertained him many years, and at last
 prepared a Ship to transport him into his own
 Land.

But *Neptunus*, to revenge himself for the
 loss of his Son *Polyphemus's* Eye, broke also
 his Ship in pieces, so that he was almost lost,
 without any hopes of saving himself, if the
 Nymph *Luciothea* had not provided him with
 a Plank, upon which he did swim to the I-
 land of the *Phacæes*, which is at the Entry of
 the Gulph of *Venice*, and now named *Corcyra* or
Corfu.

Nausicaæ, the Daughter of *Arcinous* the King
 of the Island found him all naked upon the
 sea shore, and having given unto him a Cloke
 to cover him, she conducted him to the
 Queen her Mother. *Ulysses* was known there
 by

by certain marks ; which were upon his bow.
Therefore the King and the Court received
him according to his Quality and his Worth.
After a short abode in that place to refresh
himself, and recover his Spirits, which he
spent in his dangers, he gave unto him a Ship
which carried him happily and safe unto the Isle
of *Ithaca*.

*Intemerata
pravis & tot
servata per
annos, oscula
vix ipsi cogni-
ta. Telemac. Au-
son. Epig. 120.
—Arte pudica
fallacis toties
revoluto stami-
ne telæ deceptus
mersum pelago
jactarat Ulys-
sem. Sil. Ital.
l. 2.*

This was the twentieth year of his Wife's
expectation of him. She had been all
while in continual torment of mind, and in
earnest longing to see him again. Some had
deavoured to perswade her that he was perished
at Sea. Which news caused many young Lovers
to woo her, and seek her in Marriage very
seriously. But she did preserve such a faithful
love for her Husband, which was entertained
by the hopes of his return; that she would
never give unto them any answer. And that
she might put them off, she undertook the
making of a piece of Cloth, promising to
declare her Resolution, when this work was
finished; but to delay it the longer, she
at Night, whatever she had made up in the
Day.

In the mean while *Ulysses* was troubled how
to discover himself with the safety of his per-
son, and re-enter into possession of his own
for he did justly fear to be slain by those
who were Suiters to his Wife. *Minerva* advi-
sed him on this occasion to disguise himself
and in the habit of a poor Countrey fellow to
make himself known first to *Telemachus* his
Son, and to one of the old Officers of his
House: Which when he had performed, with
their

assistance he put to death all those of whom
 was jealous, and so entred again into the pos-
 session of his Estate and Kingdom.
 But after all this, his mind could not be in
 peace, because *Tyresias*, the Soothsayer, had infor-
 med him, that one of his Sons should one day
 kill him. Therefore to prevent this mischance,
 his resolution was to forsake the World, and to
 retire himself into some desolate and solitary
 place, there to end his days in peace. About that
 time *Telegonus*, one of his Sons by *Circe*, came to
 the City and Palace of *Ithaca*, to pay unto him
 his respects; and as he was striving to enter, there
 happened a great tumult, because some did stop
 him from going in further, as a person that was
 unknown. *Ulysses* at that instant stepped out, and
Telegonus not knowing him ran him through with
 his Lance, which was headed with the venemous
 backbone of a Sea-fish. Of this wound he after-
 wards died.

CHAP. XX.

Of the Adventures of ÆNEAS.

WHEN the Men of *Troy* saw their City
 in a flame, and their native Countrey
 spoiled, they were forced to seek their fortunes
 elsewhere. Some of them, with the *Heneti*, a
 people of *Paphlagonia*, followed *Antenor*, a
 worthy Captain of *Troy*. Others put them-
 selves under the Conduct of *Francus*, otherwise
 named *Francion*, the Son of *Hector*, as some
 do

do relate. But the greatest part of the Inhabitants ranged themselves under the Banners of *Aeneas*, the Son of *Anchises* and of the Goddess *Venus*, we have already said in the beginning of the tenth Chapter. He was married to *Crensa*, one of the Daughters of King *Priamus*.

Antenor with his Fleet sailed into the *Adriatic* Sea, now called the Gulf of *Venice*, where *Heneti*, who came with him, laid the foundation of the famous City of *Venice*, *Antenor* entered farther into the Land, and built the City of *Padua*, named by the *Latins*, *Patavium*.

This is a Fable of the vain-glorious French.

Francus marched as far as the River of *Rhone*, and afterwards passed into *Gallia*, amongst the *Gauls*, who have borrowed from him their name *Francois*.

Aeneas gathered together, as many as could save out of the burning of *Troy*, where he lost his Wife *Crensa*, carrying away his aged Father *Anchises* upon his shoulders with his domestick Gods, and leading his little Son *Ascanius* by the hand. In this manner he marched as far as *Antandros*, a City of *Phrygia*, so far distant from the Mountain *Ida*, where his Fleet of twenty Ships was prepared and ready to set sail. When he was embarked with his People, he bent his course toward the Coast of *Thracia*, where he had a design to settle and build a City: But he was diverted from it by the fearful outcries, that were heard in the place where *Polydorus* had been murdered and buried by *Polymnestor*, the treacherous and perfidious King of the Countrey as we have already taken notice in the former Chapter.

From

From thence he departed and sailed as far as
Italy, with a design to settle himself there; but
 furious Pestilence gave him such bad enter-
 tainment in this place, that he was forced to
 go away; his Domestick Gods did then warn
 him in a Dream, that he should proceed to-
 wards *Italy*, and that there he should settle,
 and make his Conquests. As soon as he had com-
 manded his Sails to be hoisted up, a furious storm
 drove him and his Fleet on shore, on the I-
 lands called *Strophades*, where the *Harpyes*, a
 cruel and strange sort of Birds did mightily per-
 secute him and his People. Afterwards he sail-
 ed along the Coast of *Epirus*, where he hap-
 pily did meet with *Andromache*, *Hector's* Wife,
 who had been espoused afterwards to *Pyrhus*,
 when he passed into *Greece*. But he having di-
 vanced her, gave her in Marriage to *Helenus*, with
 out of the Countrey of *Epirus*, where he made
 himself a Sovereign Prince.

After that *Aeneas* had been kindly entertain-
 ed by *Helenus*, he received from him instructi-
 ons how he should proceed in his Voyage into
Italy. He departed and arrived at *Drepanum* in
Sicily, having happily past the Coast of the *Cy-
 pres*, where he saved a miserable fellow of the
 name of *Ulysses*, left there behind by this vagabond
 and unfortunate Prince. He passed also over a-
 gainst the Promontories of *Scylla* and *Charybdis*
 without harm.

But this place was unfortunate to him, for
 here he lost his old Father *Anchises*, who
 ended his days in a very decrepit Age. *Alceste*
 the Prince of the Countrey did comfort him by
 granting unto him all the assistance and favour
 that

*Scylla pulsatis
 resonat cavernis.*

The noise of
 the winds cau-
 seth the Fable
 of *Scylla's* bar-
 king Dogs.

that his Dominions or abilities could afford. And when *Aeneas* departed, he furnished Ships with very good Wine, and all sorts Provisions.

About this time *Juno*, the sworn Enemy of *Trojans*, sent to *Aeolus*, the God of the Wind, to persuade him to let them flye out against *Aeneas*, and his Fleet, that it might be cast away. He was reduc'd to the last extremity by a Storm, and had infallibly perish'd, had not *Neptune* been displeased, because this Tempest happened without his privity or consent. Therefore he pacified the Waves of the Sea, and the Fleet of *Aeneas* scattered upon the Coast of *Africa* near *Carthage*, seven years after their departure from *Troy*.

Gens Cadmea.
Sil. Ital. The
Carthaginians;
because they
were of *Tyre*,
the City of
Cadmus.

At that time *Elisa*, surnamed *Dido*, the Daughter of the King of *Tyre*, the Widow of *Sicheus*, had lately settled her self in *Africa*, over against *Drepanum* in *Sicily*; for when she saw her Husband murdered by her wicked Brother *Pigmalion*, who desired to get his Riches into his possession, and when she saw that he intended the same mischief to her, she embarked her self with all her Riches which this Traitor had a design to take, and sailed with them into *Africa*, where for a vast Summ of Money, she bought from the Natives, as much ground as she could compass with an Oxes Hide, to settle there her dwelling. When she could obtain no more from them, she caused the Hide to be cut in very slender pieces, so that they were able to compass in a very large circumference of ground. There she laid the Foundations of the City of *Carthage*, which was called at first *Byssa*, because of the Oxes Hide,

Aeneas and all his men went to seek Protection in this Queen, that received them very kindly. She grew so amorous of *Aeneas*, that she was willing to have made him her Husband, notwithstanding the resolution that she had formerly taken to marry none after *Sicheus*, unto whom she had devoted her heart and affections. When therefore *Hiarbas*, King of *Getulia*, her Neighbour, was a Suiter to her, she sent him back with a flat denial, and by that means procured unto her self displeasure.

But when *Aeneas* had made some short stay at this place, *Jupiter* dispatch'd away a messenger unto him, to command him to leave *Africa*, and obey his Destinies, that did call him into *Italy*. *Dido* endeavoured in vain to stop him; when therefore she saw him resolved to depart, she loaded him with the Curses and Reproaches of a furious and despairing Lover: Then having caused a Pile of Wood to be erected, she ascended upon it, and kill'd her self with a Sword prepared for that purpose. * Her Body was burning in the sight of *Aeneas*, when he was under ail. *Virgil* relates the Story in this manner, in the Fourth Book of the *Aeneids*. In the First he describes that furious Storm, that cast him, after his departure from *Sicily*, upon the Coast of *Africa*, where he was joyfully received by *Dido*. In the Second, he relates unto this Queen, the manner of the burning of *Troy*. And in the Third Book, he gives unto her an account of the several particulars, that had happened unto him after his leaving of *Troy*, until his first arrival into *Sicily*; for the next year after he was forced by another Tempest to put into *Sicily*, when he

* Therefore
Sil. faith; Fa-
tali *Dido* Sy-
beles appellatur
ora. L. I.
Pun. Bell.

had left *Carthage*. At this time he paid unto the memory of his Father *Anchises* many Funerall Rites, celebrating several sorts of Plays and Combats upon his Tomb. Afterwards he left all the weak and decrepit persons, useless in War, with *Alcestes*, with the rest of his Companions passed into *Italy*.

He arrived very happily at *Cuma*, where he visited the *Sibyl*, in her Cave, that by her means he might go down into Hell, and enter into the *Elysian* Fields, to discourse with his Father, and learn all the passages of his life, and his future Adventures. He performed this Journey in the company of the *Sibyl*, having first found the Golden Branch, which was at the entrance of Hell, and which was to be presented by him to *Proserpina*.

At his return from Hell he puts again to Sea and sails with his Fleet to the mouth of the River of *Tiber*, from thence he went to *Laurenum*, to visit King *Latinus*, who commanded in that place. This Prince received him with expressions of kindness, and when he understood the cause of his coming, he promised to bestow upon him his only Daughter *Lavinia*, in marriage; because he had been informed by the Oracles, that the Gods had designed her for this Foreign Prince. She had been nevertheless promised to *Turnus* the King of *Rutuli*, and *Amata* the Queen her Mother, the Wife of *Latinus*, did mightily favour him.

This happy beginning did increase very much, and raise the Spirits of *Aeneas*, and caused him to forget all the miseries that he had endured in his long Voyage of so many years. But *Juno* was

is not a little displeased at his felicity, therefore
sent for *Allecto*, one of the Furies of Hell, to
kindle a War, and destroy the hopes of the Tro-
jans.

As soon as *Turnus* had understood these passa-
ges, he gathered all his Forces, and those of his
friends together, to march against *Aeneas*, and
his *Trojans*. But their number being few, and
not able to resist, the God *Tiberinus* encouraged
them when they were ready to faint away for
fear. He advised *Aeneas* to ascend higher up in-
to the Country, to the place where *Rome* was af-
terwards built, to visit King *Evander*, with whom
he made a firm League, and from whom he ob-
tained succours, which *Pallas* the only Son of
his Prince was resolved to lead in person to assist
Aeneas. He departed therefore with them to
joyn with the *Trojans*, whilst *Aeneas* accepting
of a favourable opportunity, that was there pre-
sented unto him, to engage the *Tyrrhenians* in
his Party, he departed into that Country to
persuade them. He found them all in Arms a-
gainst their King *Mezentius*, who had committed
most horrid cruelties; for he did joyn and tye the
living to the dead, placing their mouths, and
all the foreparts of the bodies of the one, against
the same members of the other, and did cause
them to languish to death, in this most cruel and
loathsome manner.

The Army of *Aeneas* in his absence suffered
many inconveniencies; for *Turnus* had besieged
them, and his Subjects had burnt up their Ships,
which were afterwards turned by *Jupiter* into
Nymphs of the Sea, at the request of the God-
dess *Cybele*, who had received them into her pro-
tection

rection. By this means the *Trojans* were forced to suffer many great evils, and were reduced to many extremities. But *Aeneas* came happily to their aid with a strong Party of *Tyrrhenians*, and *Venus* his Mother did maintain their Interest with *Jupiter*, against the rage and endeavour of *Juno*. Besides, she caused *Vulcan* to make such strong and sound Arms for *Aeneas*, as did render him invincible in all Encounters, and did entertain in his Soul a warlike and noble disposition, for in his Buckler were described all the glorious deeds and adventures of his Successors in a most artificial and divine manner.

In this War a great deal of Blood was shed on both sides. *Aeneas* was never so much concerned as at the death of *Nisus*, *Euryalus*, and afterwards of *Pallas*, *Evander's* Son. But he revenged their deaths, by the slaughter of King *Mezentius*, *Lavinus*, his Son, and many others. *Camilla* the Queen of the *Volsci*, did mightily encourage and strengthen the Army of *Turnus*. It is reported of her that she was as generous as a Lion, and was so light footed, that she did scarce touch the ground in running, but an unhappy blow of a Lance took away her life in the heat of the fight. Her fall did astonish all the Army of *Turnus*.

In this Encounter *Aeneas*, was wounded with an Arrow, but *Venus* did then apply the herb *Dittany* so seasonably to his wound, that it was cured in an instant. Afterwards he did so effectually encourage his men, that *Turnus*, seeing no other remedy to his Affairs and Hopes, that were almost lost, challenged him to fight in a single Combat, to put an end by that means to their differences.

Eneas was very joyful of this Proposition; before he encounters him hand to hand, lays upon the ground and kills him. After this story he was married to *Lavinia*, and took possession of the Kingdom of the *Latins*. He built and fortified the City of *Lavinium*, which is not far distant from *Laurentum*. *Julius Ascanius*, his Son, succeeded him in this Kingdom, and built the City of *Alba*, surnamed *Longa*, because of its situation; the Inhabitants were called *Albani*. That City was the Metropolis of the *Latin* People, until the Reign of *Romulus*, who laid the Foundations of the City of *Rome*, and conquered all the Countrey round about it. *Numa Pompilius Hostilius*, the third King of the *Romans*, pulled down, and levelled to the ground the Walls of the City of *Alba*, so that afterwards there remained no signs of it.

Before we finish this Story, we must take notice, that the truth is mingled with many Fables; it is certain, that *Virgil* relates the adventures of *Dido*, only as a pleasant fiction to adorn his poem; for *Dido* did live and *Carthage* was built, two or three hundred years after the ruin of *Troy*.

C H A P. XXI.

Several other Famous Men, frequently named in the Heathen Writers, and not mentioned by Galtruchius.

Wonder that in the last Chapter our learned Jesuite hath not mentioned a faithful Companion of *Eneas*, who loved him so tenderly, that he

Achates.

he could never be separated from him but death, his name was *Achates*. In all estates did stick close to him, and accompanied him in his greatest dangers; therefore he is stiled *Achates* by *Virgil*.

Aristaus, the Son of *Apollo* and the Nymph *Cyrene* the Daughter of *Peneus*, taught the use of Honey and of Oyl. He was a famous Shepherd in this time; a great admirer of the Nymph *Euridice*, whom he pursued to have taken, she ran away, and was unfortunately wounded to death by a Serpent in her flight, therefore her Comrades sought a revenge upon *Aristaus* for her death, by destroying his Bees, in which he did delight. The truth is, he was a pious Man, and a great Favourite of *Jupiter*, from whom he obtained the *Etesian* Winds, to cool the immoderate heat of the Summers Sun, and to prevent the mischiefs which the Dogs would cause in the hot Countries, without the favourable Blasts.

Asopus was the Son of *Jupiter*, who nevertheless committed Incest with his Daughter *Aegina*; for he ravish'd her in the form of Flame of Fire. Her Father *Asopus* did hasten for her assistance, but to little purpose, for he proved with Child of *Æacus*; and *Jupiter* to punish his impudency, to offer to oppose him, struck him dead with his Thunder-bolts. What laudable, what shameless Gods did the Heathen adore! the greatest promoters of Incest, Murder, Villany, &c. Now this *Asopus* was

See Non. Dionys. lib. 13.

Vocabatur

ἄρχος, and νόμος, because he was a good Shephard and Husbandman, and Law-giver. *Pindar*. His Wife was *Autonoe* the Daughter of *Cadmus*, and one of his sons was *Acteon*, who was torn by his Dogs.

Æstas velisaris solvit Ætæsis. *Senec*.

He reigned in the Isle of *Sio*. *Theophrast*.

Asopus was the Son of *Jupiter* and *Clymene*; or of *Neptune* and *Ceglusa*.

Nat. Com.

He discovered *Jupiter's* desire

by the means, of *Sisyphus*, who is punish'd in Hell for his indiscretion.

Ἀσωπὺς βαρύνει, ἐπὶ πάλαι ποτε γυνὴ. *Cellimach*. in *Del. Hy*

Rit

not far from *Thebes*, or rather a Prince, left his Name to that River. He had another Daughter name *Platea*, whom *Jupiter* intended to advance into *Juno's* place, only to let her to seek his favour, and be reconciled.

Hygin.
Greg. Gyrald.
in Historia de
Diis Gen.

Canopus, was the Pilot of the Ship, which brought *Menelaus* back towards *Greece*, when a Storm had forced him on the Coast of *Egypt*, at the ruin of *Troy*. This *Canopus* went on board and was stung to death by a Serpent; but towards the *Egyptian* Priests, having perceived a seeming Miracle with his Statue, they ordered him to be worshipped as a God; and gave his Name to one of the Stars of the Firmament, and to a famous Town of *Egypt*. And hence that this Kingdom is called *Terra Canopi*, the People *Gens Canopi*. His Image was worshipped by the *Egyptians*, although it was represented as a Dwarf, with a great Belly, with short legs and a crooked Neck.

Ruffin. Eccles.
Histor. lib. 11.
Suidas.

Vocabulari
Canobus or *Canopus.*

Hesych.

Cephalus was married to *Procris* the Daughter of *Hyphilus* King of *Athens*. *Aurora* was so in love with him, that she carried him away with her, but he would never consent to her lust, because he kept for his Wife an unparallell'd concubine; which caused her to send him home in disguise, to be an Eye-witness of his Wives incontinence, and unworthiness of his faithful love, she surprised her in dishonesty; therefore he forced her; but he was afterwards reconciled to her again. She grew in time as jealous of him, because he was wont to rise betimes, and to create himself in the Woods in hunting. She followed him at last, and hid her self in a Bush,

to see if she could perceive any Female come near him. When he in the pursuance of his sport, saw a Creature moving in the Thicket, he imagined it to be a wild Beast; therefore he discharged out of his Bow, a couple of Arrows, and struck this unhappy Wife at heart.

Apollod. l. 1.

Erichtheus the Son of *Pandion*, an Egyptian born, settled in the Province of *Attica* in Greece, and taught the ruder sort of People many things belonging to the worship of the Gods. He instituted the famous Festival of *Athens*, called *Eleusina*, in honour of *Proserpina*, as some say. The *Athenians* having chosen him their King, *Pomolpus*, *Neptune's* Son made War upon him, *Erichtheus* killed him; for which cause this God was mightily offended, and demanded one of his Daughters to be sacrificed to him as a satisfaction.

The unfortunate *Erichtheus* granted one, but the other three destroyed themselves, because they had sworn not to out-live one another. *Erichtheus* afterwards was killed by *Jupiter's* Thunderbolt, and the *Athenians* honoured his memory with a Temple and an Altar, and worshipped him with his Daughters, for offering themselves to save their Country from *Neptune's* rage.

Cicer. de. Nat. Deor.

Quique premit
vocem, digito-
que silentia
suadet. Ovid.

Macrobius.
Solin.

Harpocrates was the Egyptian God of Silence, the Son of *Isis*; his Statue stood near the Image of *Serapis*, with a finger on his lips, and a Wolves Skin full of eyes about his shoulders. *Plutarch* names him *Ζηγάλιον*, and saith, that a Peach-tree was consecrated to him. Among the Romans, the Goddess *Angerona*, or *Voluptas* was in the same esteem as *Harpocrates* among the Egyptians.

was a famous Youth, as amorous of *Ana-*
 as he was beautiful; yet she had the cou-
 to give him a repulse, which cast him into
 a fit of madness, that he destroyed him-

When his body was carried to be buried,
Anaxarete desirous to see it, looked out of a
 window so earnestly upon him, that she was
 turned into a Stone.

The Poets speak of another *Anaxarete* who
 by the Power of *Isis* turned into a Boy.
 This fabulous Story, is related of others as true,
 Persons of credit. The Physicians say, that
 it is possible, that Maids should become Boys,

by a violent expulsion of the Natural parts. In See *Moun-*
 in *France*, *Mary Germain* was betrothed *tagne, 8.*
 to a hopeful young man, who was in great ex- *Essays.*

pectation of enjoying her for his Wife, but the
 fellow was miserably deceived, when the
 day of Marriage was come; for she happened
 to leap more violently than did become her Sex,
 and was turned from a Maid into a Boy, as my
 author tells me.

Lycaon, the Son of *Titan* and of *Terra*, or
Pelasgus King of *Arcadia*, was so cruel a
 tyrant, that he murdered all Strangers that
 fell into his hands. *Jupiter* being desirous to
 know, whether he were as inhumane as the report
 made him, went to lodge at his House, with
 the rest of the Gods in a disguise. When they
 were asleep, *Lycaon* endeavoured to destroy
Jupiter; but when he saw his wicked Design
 could not be brought to pass, he took an Hostage
 that was in his house, boiled part of him, roast-
 ed the rest of his Members, and then laid him
 upon the Table in dishes for *Jupiter* to eat. *Ju-*
piter

Jupiter enraged at this horrible deed, leapt from his Throne, and departed with his Heavenly Company in a Thunder, leaving the King's Palace in a flame; at which sight *Lycaon* was so much frightened, that he ran away and hid himself in the Woods, where he was turned into a ravenous Wolf.

Lycus, the King of *Bæotia*, was married to *Antiope*, the Daughter of *Nycteus*, whom *Jupiter* got with Child in the form of a Serpent. When *Lycus* her Husband perceived her in this condition, and knew that it did not proceed from him, he put her away, and married *Dione*, who was so cruel to the poor *Antiope*, that he kept her fast bound in Chains. *Jupiter* out of compassion released her, and sent her to *Mount Cytheron*, where she was safely delivered of *Amphion* and *Zethus*, Twins, who became brave and renowned Men of their time. When they grew up to Man's estate, they revenged their Mothers disgrace upon *Lycus* her Husband, dragging him at the tail of a wild Horse, and by tearing his body in pieces in this cruel manner. *Dyrræ* was changed into a Fountain of her Name after that she had been most inhumanely treated by *Amphion* and *Zethus*, whom we have mentioned before.

Lyncæus or
Lycus.

Lyncæus was a barbarous Prince of *Scythia*. He entertained in his house a Messenger named *Triptolemus*, whom *Ceres* had sent to him to teach him how to sow Corn, and Till the Earth. When he had understood as much as was required for that purpose, he cruelly murdered him, that he himself might have the honour of the first invention of such an useful Art. *Ceres* punished him

and changed him into a Beast, called *Lynx*.
I have already mentioned this cruel King in
her place.

Lycæus was the Son of *Neptunus* and the
Nymph *Celene*, the Daughter of *Atlas*, *Nycti-*
his Daughter fell in love with him, and by
means of her Nurse made him drunk, and com-
mitted Incest with him. But when he came to
know it, he did so much vex and torment her, that
she fled away into the Woods to hide her self, and
there turned into an Owl.

Tereus, the Son of *Mars* and *Bistonis* ra-
ped *Philomela* his own Sister, after that he
espoused *Progne*, King *Pandion's* Daughter.
Afterwards he was so inhumane as to cut her
tongue out of her mouth, that she might not dis-
cover his Villany. *Philomela* being deprived of
the use of that Member, employed her hand to
write a Letter to her Sister-in-law *Progne*, and
acquaint her with her Husbands inhumanity. As
soon as she came to understand it, she kill'd her
son *Itys*, boiled him, and presented him to *Tereus*
at his Supper. This cruelty cast him into such
a fit of madness, that he ran to his Wife with a
drawn Sword, with a design to kill her, but she
was turned into a Swallow, and escaped out of
his reach: he was metamorphosed into a Lapwing,
and *Philomela* into a Nightingale, that yet laments
the loss of her Maidenhead

— *Ityn huc accersite, dixit,*
Diffimulare nequit crudelia gaudia Progne.
Intus habes, quod postcis, ait, circumspicit ille,
Atque ubi sit, querit, quarenti iterumque vocanti,
&c.

Ovid. Metam.
lib. 6.

Titius

Titius, The Son of *Jupiter* and of *Earth*, was said to be the Son of the Earth, because he had been hid by his Father, when he was young in the Earth for fear of *Juno*. He was killed by *Apollo*, because he attempted to ravish *Latona*'s Mother. He is now cast into Hell, where a huge Body covers, as the Poets say, nine acres of ground, and his Heart is continually tormented by the beaking of Ravens. By this Fable is estimated the troubles and tortures of a wounded Conscience. No Raven nor Eagle can cause more pain by frequent beaking, than the sense of a grievous sin, when it is not accompanied with the hopes of Gods mercy.

CHAP. XXII.

Of the Heathen Gods, which were peculiar to several Places and Countries in the World, and who had been Men.

I Shall not name *Jupiter*, *Apollo*, *Mercury*, *Belus*, and other Gods, of whom we have given a sufficient account before; I confess these universal Gods had been but Men, or rather the Names of Men had been translated and ascribed to the Gods. I shall here speak of the particular Gods, who were adored in many places of the World, whose Jurisdiction did reach no further than the bounds of a Kingdom, or a City, and whose care and protection the places where they were adored were committed.

Psapho was a cunning Fellow of *Libya*, who lived in some reputation, but he was desirous of more

unto which he attained by this act of policy :
 taught secretly in his dwellings a multitude of
 rots to say in the *Punick* Language: *Psapho* is
 great God. When they had well learned this
 son, he sent them out into the Woods, and
 the Fields; by this means it happened, that
 the prating Birds, that knew no other Language,
 frequent repetitions, taught it to many other
 birds, that divulged and proclaimed it all over the
 countrey. The ignorant People had no sooner
 heard them, but they believed that *Psapho* was a
 God, therefore they appointed unto him in a part
 of *Libya* a Temple, Sacrifices, Priests, and all other
 things belonging to the Worship of the true God.
Carmelus was the God of Mount *Carmel* in
Lebanon. *Tacitus* mentions him, when he relates
 how his Priest did foretell unto *Vespasian* that he
 should be Emperour.

Eneth Seir, or as some call him *Enenthinus*, was
 God of the *Phœnicians*. Plin. Nat. Hist. lib. 5.

Epires was the great interpreter of the Gods
 amongst the *Egyptians*. He was painted with
 the head of a Hawk. Euseb.

Dercetus was a Goddess adored near *Askalon*,
 and represented as a beautiful Woman. *Ovid*.
 makes mention of her, lib. 4. *Metam.*

— — De te *Babylonia* narret,
Arcteti, quam versa, squamis velantibus artus;
Magna Palestini credunt coluisse figurâ.

Adad was a God of the *Assyrians*, his Wife is
 thought to be *Adargatis*. *Astarte* was another
 Goddess of the same Countrey, mentioned in the
 former Book.

Plutarch.
Suidas.

Adramus was the Tutelar God of *Sicilia*, *Conisalus* and *Minerva* were of the *Athenians*, *Cabrus* of *Pamphilia*, and *Tanais* of the *Armenians*. This Goddess did require the same Worship as *Annitis*, and *Venus Syria*; for the Maidens were obliged to lose their Maidenheads in her Temple, at her Altars, before they did dream of Marriage.

Sosipolis Deus, the God of the *Eleans* in *Greece*, saved a City from the fury of the *Arca* Army in the form of a little Child, who was changed before them into a Serpent. The sudden Metamorphosis struck such a terrour in their minds, that when the *Eleans* made a Sacrifice upon them, they ran away.

Jupiter and *Apollo* were also named *Saviours of Cities*,

Hesych.
Cicer.

Palmytus was a God of the *Aegyptians*.

Alabandus was a warlike God of *Caria*, adored especially by the *Alabandenses*.

Tenes was the Son of *Cycnus*, kill'd by *Achilles*, as *Plutarchus* informs us; therefore the Name *Achilles* was not to be pronounced in his Temple, which was in the Island of *Tenedos*.

Coronis was a Goddess worshipped in some places of *Greece*, in the Temple of *Minerva*. Some say that she was the Mother of *Asclepius*.

Herodot.
Pausan.

Damia, and *Auxesia* were honoured by the command of the Oracle in *Epidaurus* in *Greece*, that their Countrey might be made fruitful; for before it was so barren, that it would not yield sufficient returns to the labours of the painful Husbandman.

Drimachus

Drimachus, a famous Captain of *Chios*, was worshipped after his death.

Amphiaraus the Soothsayer, and *Amphilochus* Son of *Nestor*, were placed amongst the Gods, adored in *Attica*.

Goas was a God of *Caria*.

Zamolxis was the Law-giver amongst the *Getae*, *Herodotus* saith: He studied Philosophy under *Pythagoras*. When he was returned into his country, he taught the People the Customs and Manners of the *Greeks*, and for his good Instructions he was worshipped as a God after his death, as *Ceneus* was after him in the same Climate, excelling in the Magick Art, in the days of *Augustus* the Emperour.

Crephaganetus was the God of the *Thebans* in *Egypt*, whom they esteemed Immortal. *Herodotus* saith, that they only of all the People of *Egypt*, refuse to admit the extravagant superstition of other Cities, and that they would never grant divine Homage to the mortal Gods. This singularity may have proceeded from those good impressions which the Children of *Israel* had left amongst them, for the City of *Thebes* was next neighbour to the Land of *Goshen*.

The Name given to this God by the *Greeks* *Κρηφα-γηνις* and with a small change of a vowel *Κρηφα-γηνις*, secretly born. From *Herodotus*, and others, we may perceive, that the word *Κρηφα* hath been used for *Κρυφα*; for he calls *Asyle*, or a place of Refuge, *Κρηφύριον*, because men do secretly hasten to save themselves in them, when they apprehend the pursuits of an enemy. Now I conceive this Name is but an interpretation of the old *Egyptian* Title given to this

Plutarch saith, that they would not adore any mortal God.

See *Bochart. Geog. Sacr.* The Land of *Goshen* was situated between the River *Nile* and the *Red Sea*, next to the Province of *Thebais*.

this God; for the *Egyptians* did not make use of the *Greek* Tongue ordinarily, but only after the Victories of *Alexander* the Great; therefore they must have had a name proper to their language for this, as for their other Divinities. there appears a seeming contradiction in the titles $\kappa\rho\upsilon\phi\alpha\text{-}\gamma\acute{\epsilon}\nu\eta\tau\omicron\varsigma$, and Immortal and Eternal which were the Attributes of Honour ascribed to this God. We Christians are taught, that the Epithets are only proper to the Son of God, Second Person in the sacred Trinity, who is $\phi\alpha\text{-}\gamma\acute{\epsilon}\nu\eta\tau\omicron\varsigma$, secretly begotten from all Eternity in an incomprehensible manner, and yet he is mortal and Eternal with the first Person together. The sublimest Creatures can never perfectly understand or pry into this Mystrious generation, which hath ever continued, and will continue to all Eternity; therefore only Christ can be said to be $\kappa\rho\upsilon\phi\alpha\text{-}\gamma\acute{\epsilon}\nu\eta\tau\omicron\varsigma$, and Immortal and Eternal.

From hence we may justly conceive, that the *Thebans* had some understanding of this great Mystery, the Generation of the Son of God, and that they understood by this $\kappa\rho\upsilon\phi\alpha\text{-}\gamma\acute{\epsilon}\nu\eta\tau\omicron\varsigma$ the Second person of the Incomprehensible Trinity; whom they acknowledged to be both mortal and Eternal. It is certain, that the *Heathens* were not altogether ignorant of the Trinity, as may be gathered out of *Plato*, and the dispersed Relicks of the Writings of *Sanconiaton*, *Porphyrus*. And it is said of *Trismegistus*, that he was so named, because he composed a Treatise of the Trinity.

We may further take notice, that when Christ $\kappa\rho\upsilon\phi\alpha\text{-}\gamma\acute{\epsilon}\nu\eta\tau\omicron\varsigma$, our Divine *Emmanuel*, was present

to take upon him our Nature, and was forced
 to fly for shelter into *Egypt*, he came with *Jo-*
seph and *Mary* his Mother to dwell in the Pro-
 vince of *Thebais*, not far from the ancient City
Thebes, in a place which is mightily frequented
 by all Pilgrims that travel into those parts.

Thoth was worshipped near the City of
Thothmopolis, in *Asia minor*, by the Command of the
 Emperor *Augustus*.

Sanctus, or *Sanctus*, or *Sancus*, was the God
 of the *Sabines*. *St. Austin* names him *Xanthus*,

18. De Civitat. Dei, Cap. 19. He was their
 King, and had a Temple standing in *Rome*.

See the Jour-
 nals and Rela-
 tions of the
 Voyages of
 our *English*,
 of the *French*
 and *Italian*,
 Travellers
 into *Egypt*.

But some say,
 that he went
 to *Alexandria*
 which is not
 far distant
 from the An-
 cient *Thebes*.
 See *Lightfoot*,
Hor. Heb. in
Matth.

*Querebam nonas Sancto, filio ne referrem,
 An tibi semi-pater, tunc mihi Sanctus ait,
 Quicunque ex illis dederis, ego numen habebo,
 Nomina terna fero, sic voluere Cures.*

And *Sill. Italicus*.

—*Et Latini pars Sanctum voce canebant
 Tutorem gentis, pars laudes ore ferebant.
 Tu be tuas, qui de patrio cognomine primus,
 Dixisti populos magna ditioe Sabinos.*

Tages was a God of the *Hetrurians* in *Italy*, of
 whom *Ovid* thus speaks, *lib. 15. Metam.*

*Indigena dixerunt Tagem, qui primus Hetruscum
 Edocuit gentem, casusque aperire futuros.*

He was a pretended Child of *Jupiter*; he
 taught the rude People of *Hetruria*, several Arts
 and Sciences; therefore they worshipped his Me-
 mory, and his Statues,

Albunea was a Goddess inhabiting near Source of the River *Tiber*, adored in that part of Italy as *Feronia* and *Marcia* were.

Virg. *Aeneid*.
lib. 6.

*Hunc Fauno & Nympha genitum Laurente
rica.*

Plutarch.

Palicus was a God of *Sicily*. *Antinous*, the favourite of the Emperour *Adrian*, was worshipped in *Bithynia*. *Bessus* was a God of *Greece* *Cœlestus* or *Urania* of *Africa*. I should be too prolix if I should name all the Gods of the Heathens, worshipped in every corner of the World. What hath been said will be sufficient for the understanding of the Heathen Authors.

CHAP. XXIII.

Of some Famous Women among the Ancients.

THE Famous Queens of Antiquity were these.

Alceste, the Wife of King *Admetus*; she gave her life to save her Husband from death.

Semiramis, that warlike Queen of *Assyria*, she enlarged the Bounds of the Empire, and built *Babylon*. *Thomiris*, Queen of *Scythia*, overcame *Cyrus*, and caused his head to be chopt off, and cast into a Bag full of Blood, with this reproachful Verse.
Satia te sanguine quem sitiisti.

These have been many of that Name.

Cleopatra was a notable Queen of *Egypt*, she was a Courtesan of *Antonius*, overcome by *Augustus* in a Sea-fight. She caused two Serpents to sting her to death, when she saw that she could not escape.

lose the Power of the *Romans*, who were re-
 ed to lead her in Triumph.

Zenobia was a Queen of *Armenia*, the Wife of
Adamistus, driven out of his Kingdom by *Tiri-*
s, mentioned by *Cor. Tacit.*

Amalasjunctha was a Queen of the *Goths*; *E-*
r of the *Persians*; *Irene* a Famous Empress of
Constantinople, who lived in the days of *Char-*
aign, and governed the Eastern Empire. *O-*
s was a Famous Princess, the only Child and
 ress of *Homartes*, King of part of *Bactrea*:
 hen she was sought in Marriage, she refused
 that came unto her, and was resolved to be-
 w her self upon a strange Prince, whom she
 d seen in a Dream, and fancied so much, that
 e could not be quiet until she had dispatched
 ay Messengers unto him, to fetch him into her
 thers Court.

Olympias, the Wife of *Philip*, and Mother of
Alexander the Great, was remarkable for her
 urage and bold Spirit; she freely offered her
 east to the weapons of the Souldiers, who had
 een sent to murder her.

Casara, a noted Empress of *Persia*, caused her
 husband and all his Army to become *Christians*,
 and mediated an Agreement between the *Sophy*
 and the Emperour of *Constantinople*.

Julia the Empress was famous for her Whore-
 oms at *Rome*, as *Messalina*, the Wife of *Clau-*
us Caesar, was afterwards.

Amongst the *Amazons*, these were the most
 oted Queens, *Marthesia*, *Lampedo*, *Orythia*,
Menalippe, *Hippolite* and *Penthesilea*, of whom
Virgil speaks in the Relation of the Worthies of
Troy.

*Ducit Amazonidum lunatis agmina peltis
Penthesilea furens, mediisque in millibus ardet.*

Helena, the Mother of *Constantine*, was an excellent Princess, who did mightily encourage the Affairs of Christianity in the beginning of the Universal Conversion from Paganism.

These are the names of other noted Women of all Ages.

Ælian. l. 2.

Sappho did excell in all manner of Learning in *Greece*, but especially in Poetry: She invented a kind of Verse, which is called from her *Sapphic*.

Cyborea was the Mother of *Judas Iscariot*. *Canace* was the Daughter of *Æolus*: She is famous for the Incest which she committed with her Brother *Macareus*. *Myrrha*, the Daughter of *Cynaras* King of *Cyprus*, lay with her Father, by the means of a Nurse, when he was drunk. She proved with Child by this incestuous Marriage of the beautiful *Adonis*; but when her Father understood her wickedness, he sought to destroy her; but she nevertheless saved herself in *Arabia*, where she was changed into the *Myrrh-Tree*.

*Gravis incum-
bens casto Lu-
cretia ferro.
Claud. in laud.
Seren. Reg.
Cor. Tacit.*

Lucrece was a Noble Woman of *Rome*, who was ravish'd by the Son of *Tarquinius*, and then killed her self, exhorting the *Romans* to revenge her death.

Aria, a *Roman* Lady, was married to *Paulina*, who fell into the Emperour *Tiberius's* disgrace, so that he was falsely accused, and wrongfully condemned to dye. When his loving Wife saw him in this condition, she advised him to dispatch himself; but he discovering an unwillingness to be his own

Execu-

utioner, she snatch'd the Sword out of his
and shew'd him what to do, by thrusting
her Bowels, with this Exclamation, *Pate,*
dolet, Death is not painful. *Martial* hath
thought her worthy of an Epigram.

*suo gladium cum traderet Arria Pæto
quem dedit visceribus, traxerat ipse suis :*
na fides, vulnus, quod feci, non dolet, inquit,
quod tu facies, hoc mihi, Pate, dolet.

See *Martial*
l. i. Epigr. 14.

Agrippina Paulina was resolv'd also to accompa- *Lucan.*
ny her Husband *Seneca*, who was condemned to
die by *Nero*.

Agrippina, the Wife of *Marcus* the Emperour,
was in love with a Fencer, and could not be cured
till he was kill'd, and she had drunk a draught of
his blood. She was the Mother of *Antoninus*.
P Commodus, who loved so much the bloody sport
of fencing in the Amphitheatre.

Xanthippe, the Wife of *Socrates*, is noted for a
bold; she was continually tormenting him with
her words.

In Greece, *Lais* of Corinth, *Phryne* of Bæotia, *Lais* *Anna* *Venerari*
of Egypt, *Pythonica* of Athens, *Aspasia* *speculum*
Natalia, *Danae* of Ephesus, *Julia* of Rome, *dico, &c.*
is who went with the Army of *Alexander* into *Anson.*
Asia, *Lamia* of Athens *Methra* of Thessaly, *Celia*, *Q. Curt.*
Thene, *Lesbia*, *Manilia*, and *Phœbe* of Rome, and
many more, were famous Curtizans.

Das Cattis, das Germanis, das Cœlia Dacis,
Nec Cilicum spernis Cappadocumque toros.

Martial l. 7.

C H A P. XXIV.

*Of the Truth shadowed out in the Fabulous Story
according to the Opinion of Galtruchius.*

TRuth is as the Sun, it destroys and darts away all darkness of Falshood and stakes. Nevertheless, many of these Fables derived from the Truth, and have been introduced to set it forth: Therefore the Heathens say, that *Cœlus* was the Father of *Saturn* the God of Time, because *Cœlum* Heaven measure and limit out time unto us, by its continual motions. And because Time doth run from us very fast, gives a being, and destroys all things that appear in Nature, and that nothing is able to resist its power: Therefore this God *turnus* is represented as an old Senior, with wrinkles upon his shoulders, and with a Syth in his hand cutting down all that is before him. He is represented swallowing his own Children, with his Stones, because Time eats and consumes most durable substances.

Some think *Janus* to be *Noah*, otherwise called *Vadimon*, *Oenatrius*, &c. and that he was represented with two Faces, because he had seen two Worlds.

See *Delp. Phenizant* of the Learned *Edm. Dickinson*.

The Heathens did paint *Janus* with two Faces to express the wisdom of a brave Prince, who is to judge of the Events of the time to come from his former Experience of the time past, so that he might act nothing amiss.

And because a wise Man doth take notice of things before him, without discovering or engaging himself; they did represent him by *Gyges* who had a Ring of that extraordinary virtue that when he did turn inwardly the precious stone

was inclosed in it, he did see all Men, and
 not seen by any.
 I shall not weary the Reader by a repetition of
 so many more Mysteries and of some for-
 merly mentioned in this Treatise; only let him
 notice, that the Heathens did declare how
Prometheus had brought a polite manner of life
 amongst Men, and had withdrawn them from sa-
 vage and beastly customs, by saying that he had
 washed them of the Mud of the Earth, and first
 taught them to appear in the World. The Fable
 of *Pyrrha* and *Pyrrha* hath the same interpreta-
 tion, for it is said of them, that they changed
 Stones and Flints into Men and Women.
 The Poets relate also, how *Amphion* with
 the harmony of his Lute built the Walls of
 Thebes, because he perswaded by his fair speeches,
 the Inhabitants of the Forests, and the wild
 People of the Mountains, to come and live to-
 gether in that City. *Prometheus* taught the way
 of drawing fire out of the stones, by knocking
 them together, therefore they said, that he
 fetch'd fire from Heaven. He made his abode
 upon Mount *Caucasus*, from whence he did
 continually behold the Stars, and study their
 motions and Influences. Therefore the Poets
 related, that *Mercurius* had bound him to
 a Mountain, and that an Eagle was put to con-
 sume his Liver. By this last Fiction, they did
 signify, how the thoughts of his studies did eat
 him up. They also published, that his Brother
Atlas did carry the Heavens upon his shoulders;
 because he was a great Astrologer, and invented
 the use of the Sphere, which he did often handle
 in his life.

About

About that time *Argus* built a City, which he gave his own name, and because he was a most watchful Prince, and very circumspect, Poets did give unto him many Eyes.

We have already said in the Story of *Pegasus*, how he represents the Qualities of a brave Commander. *Pegasus*, there mentioned, is nothing else but the Ship that carried *Bellerophon* against the *Chimera*; and the Wings of *Dedalus*, nothing else but the Sails of a Ship, which he invented to carry himself out of *Creta*. We have also related of his Son *Icarus*, and of *Phaeton*, who presents the Picture of the Ambitious Man. The Stories of *Tantalus*, and of the Harpies, shadow out unto us the Covetous, and the Sordid, the Voluptuous. The Bird which devoured the Liver of *Prometheus*, did express the torment of a wounded Conscience, as well as the furious discontent of *Orestes* do.

If any did excel in Goodness, Power, Authority, or Industry, he was placed amongst the Gods. By this means *Jupiter*, King of the Gods, or of *Candia*, was advanced amongst the Gods with his Brothers *Neptunus* and *Pluto*. *Neptunus* was held for the God of the Sea, because he did command the Fleet: *Pluto* was the God of Hell, because he invented the Funeral, and paid unto the Dead. The Court of every God was a Heaven, and the Residence of the Gods. If any happened to be driven from thence, he was said to be banished out of Heaven. If any did escape from an eminent danger, by flying from it, they did publish, that he was metamorphosed into a Bird. If any hid himself in Woods, he was said to be changed into a Beast.

happened with *Lycaon* the Son of *Pelasgus*, of *Arcadia*, who was pursued by *Jupiter*; of his Raileries and Jest, which he did upon the Worship of the Gods. The Poets more feigned, that he was changed into a

In the Fifth Chapter we did mention the glory of *Marfyas* and *Midas*; unto these could add many more examples to the same use, as of that Fanatick Raven that had a high conceit of her self, and did continue glory in her beauty, although she was covered with the Feathers of other Birds. The Asses of *Arcadia* is also noted for its vanity: it had been perswaded by the other Asses of the country, that it did excel all the Birds of the country in sweetness of the Voice, because it had long accustomed to bray with some kind of melody.

But it is sufficient to have shewn by these Examples, what use may be made of the Fables: I shall therefore take notice, that many noted Philosophers of Antiquity, did labour to cover the shame and the infamy of their Religion, by relating the Stories of their Gods, all the actions of their lives, and the strange Metamorphoses, to serve for Allegories and symbolical Representations. However these things were first invented, it is certain, that during many hundred years they were cherished and believed for truths; therefore the Athenians did acknowledge nothing more unchangeable and sacred, because they had no other Religion, nor knowledge of their Gods to honour them. Their Temples, their Sacrifices, and their Solemnities, were consecrated to these kind of

of Divinities, as the holy Scripture, and all p
and sacred Authors inform us, as the Fath
the Primitive Church of Christ did repre
the Heathens, and as some of them, after
conversion to the Faith, did openly confess

And let us not imagin, that these Fables
only popular Errours; for the Philosophers,
ed in the Mysteries of Nature, and acqu
with many discoveries of the true God, did n
theless promote all manner of Idolatry and S
stitution, as St. *Paul* informs us in his Epistle to
Romans: For they were afraid of the Laws o
Countrey, that did not suffer any to contr
them, therefore they did willingly comply with
Opinions and sacrilegious Tales of the People

It is strange, that the Monarchs, and the C
monwealths, full of the wisest and most exce
Politicians, have been so blind, as to adore
Starrs, Elements, and Princes that reigned be
them. Thus the *Chaldeans* worshipped *Baal*, o
wise named *Belus*, who had been the first King
Affyria. The history of *Daniel* doth also relate
us, that the Emperour of *Babylon*, according to
Religion of his Countrey, did adore not only
God *Belus*, but also a great Dragon, which *D*
broke in pieces, to shew him who was the true G

When the *Egyptians* were most Famous
Learning, they did consecrate their Temples
the God *Serapis*; which was an Ox marked
an extraordinary manner, because they did
lieve that *Osiris*, one of their Kings, the Son
Jupiter, had been metamorphosed into an
after his death. From hence the *Israelites* did
rive their shameful custom and inclinations
worshipping Golden Calves.

wards the *Egyptians* did adore the Sun and
him *Osiris*; and the Moon, and called her
Wife Queen *Isis*. They did also believe, that
Cats, the Crocodiles, and the Onions, were
reverenced as Gods, because the Gods went
to *Egypt* to hide themselves in the shape of those
during the War of the Giants.

The *Romans*, by the Decrees of their Senate,
and among their Gods many of their *Cesars*;
as that infamous Varlet *Antinous*, the Favour-
of the Emperour *Adrian*: To flatter and al-
leviate the grief of this Prince, conceived for his
loss, they perswaded him that *Antinous*, was
changed into a new Star, which appeared about
that time in the Heavens.

Therefore from hence we may conclude; that
the follies and impieties were not only amongst
the silly Vulgar, but also amongst the greatest
and noblest Men, and that they were esteem-
ed as Maxims of Religion in the most flourishing
Empires and Commonwealths. This blindness and
effusive folly will appear more plainly unto us,
that which we shall declare in the first Cha-
pter of the next Book, concerning the Worship
to the Heathen Idols.

ἄλλ' αὖ φίλε, τὼ δ' εὖ θεόσδοτον ἐς τεῖβον ἔλθων

ἔπληθεο καὶ μαχέων δυσίας ἐναρίζων.

μὲν ἐπιχθονίοις, πῇ δ' ἐρανοίοις, ποτὲ δ' ἀνθρώπων

οἶον βασιλεῦσι, καὶ ἡέρεσσι ὑπερπόροιο,

θαλασίοις ὑποχθονίοισιν ἅπασιν, &c.

The End of the Second Book.

The P R E F A C E.

THe Knowledge of a God doth necessarily require from us Obedience, Worship, and Respect; which we are bound in Justice to render to Him, as to a Being infinitely exceeding all the rest, and to whom we owe our Lives, and all our enjoyments. From hence proceeds Religion, which is the sublimest and most excellent of all the Moral Vertues. It teacheth us how to adore our God with outward expressions of humility, as well as with inward, that we may acknowledge thereby His Sovereignty over us. It teacheth us to direct our Addresses unto him by Prayer, as from the first source, from whence Issue all our good things. It teacheth us to publish his praises, to glorifie his Greatness, and offer unto him Sacrifices, because he is the first Principle, and the last End of all his Creatures: He is the absolute Lord of Life and Death. It teacheth us also for these reasons to erect Temples, and appoint Days to worship Him, that we might have both times
 S and

The P.R.E.F.A.C.E.

and places to mind us of our obligation
him. These Duties we ought, as his Servants
and Vassals, to perform with all diligence
delight.

But the Devils having banish'd from
World, the true knowledge of God, and e
blished themselves in his room, they obli
Mankind to adore them, and their Stat
in stead of God, and Usurped by that me
all the Prerogatives and Supream Right
the Godhead. For unto them, all pub
and private Prayers and Vows were direct
for them the Temples and Altars were bu
and the Festival Days, the Sacrifices,
publick Plays, and such like Ceremonies
instituted, as we shall see in this last Bo
this Treatise.

OF THE
H O N O U R S
RENDERED BY THE
HEATHENS
TO THEIR
G O D S.

BOOK III.

CHAP. I.

Of the Statutes consecrated to the False Gods.

THe rarest and most eminent Qualities
could never free Man from the Power
of Death, that buries all things in
eternal forgetfulness by the assistance
Time. Therefore Images and Statues have
been invented, to continue the Dead in our re-
embrance, and to cause them to live amongst
S 2 their

their Posterity, maugre Death and its tyrannical Power.

These Images or Statues are visible expressions of Reverence : And because they have a relation sometimes to Persons of Honour, who have served from us our esteem, they seem to demand some kind of respect ; and in process of time they do appear venerable Monuments of former Ages. But the Honour done unto them, is intended only to the Persons which they represent.

Thus in the Church, Christ is represented unto us by Images, to raise our minds to the contemplation of our Holy Saviour, and to cause the ruder sort of People to learn the Mysteries of his Life and Death. But the Heathens did commit two grievous Sacrileges by erecting statues to their Gods: *First*, They did acknowledge others besides the true God Almighty who only is worthy of our Services, and the Supreme religious Respect. *Secondly*, They did esteem these material Statues as Gods, and did Worship and Adore the Works of their hands.

For we must take notice, that Idols properly are not Images of real things, but of false Divinities, or of such as were unjustly honoured as Gods. Therefore the Apostle informs us, that *an Idol is nothing* ; which cannot be said of the Images of the Saints, because they do express Persons who are really in being.

Besides, we must observe, that the Heathens did adore these very Idols as Divinities, which was not only the mistake of the vulgar sort of Men, but of the learned : Some of them I com-

acknowledge the folly of such practices. This confirmed unto us in many places of Holy Scripture, as in the 14 of *Wisdom*, and the *psalms*, where *David* upbraids the Idolators, because they did worship the Works of their own hands, Gods that had Eyes, and all other Members of humane Bodies, but neither Life nor Motion in them. All the Prophets do agree to this, that it was in this manner that the Children of *Israel* did adore the Golden Calf in the Wilderness, that the King of *Babylon*, with all the Grandees of his Court, did call upon *Daniel* to worship the Idol of King *Belus*. And for this cause *St. Paul*, in his Epistles, labours to make his new Disciples understand the extraordinary favor, which Christ vouchsafed unto them, to have withdrawn them from the service of mute and insensible Idols. The holy Fathers of the Church did often upbraid the Heathens, that their Gods were for the most part nothing but Marble and Metal, which *Arrianus*, and many other worthy Persons, did acknowledge when they embrac'd Christianity. And *Isidore* also, according to the saying of *Austin*, did really believe, that Idols were to be worshipped and sacrificed unto, that Men might obtain Favors from them, and decline the evils which might happen unto them.

We have taken notice of this passage, to oppose it to the Doctrine of *Calvin*, who teaches the contrary, and who publishes to the World, that the *Romanists* do imitate the Heathens, by honouring the Image of Jesus Christ; for he supposeth, that the Heathens did consider Idols but the naked representations of their Gods, without any other respect.

We might here mention the most Famous of Antiquity, as the *Colossus* of *Rhodes*, De of the *Ephesians*, *Minerva* of *Athens*; this did bear in her Buckler the Image of the Woman, formed so artificially, that it was not sible to remove or deface it, without a visible judice to the whole Piece. But as this discovery is not proper to our design, I shall not insist upon it.

Additional Note.

I cannot let this Digression of the *Jesuit* without an Antidote. He pleads for the Worship of Images, which he condemns in others. Yet he labours to justify himself, and his Religion from that foul crime, of which the holy Prophets, and the Fathers of the Christian Church do accuse the Heathens. Whereas it is plain both by their Practices, and by the Confessions of the most eminent of their Doctors, that there is no difference between them and the most perstitious Heathens: If there be, we must confess that the Papists do exceed the former in the Idolatry, and are far more prophane than others ever were.

First, It is not difficult to prove, that there is no difference in the outward practices of the Heathens and Papists, in this particular: We need but open our Eyes, and we shall see the both Cringing, Bowing, Kneeling, prostrate the Ground, Incensing and offering to the several Images, all the Divine Honours that the Body is able to pay unto God. We shall see the Papists as well as the Heathens, pour forth the

Concerning
this case of
Conscience
consult *Rai-
nold. de Idolat.*
Rom. Eccles.
Sadel. contra
*Burdeg. Mar-
tyr. Loc. com.*
Melancthon,
&c.

Prayer

vers before the Statues of Wood and Metal, expect from them assistance in time of need; shall hear them say unto the Stock, Thou art Father; and to the Stone, Thou hast begot me. The Heathens did cut and lance themselves before their Idols, they did load them with Garlands and Flowers; so do the Papists all the Dominions of the Pope. They Crown and set them out on their Festival Days, that they might oblige the People to more respect; they give unto them their Riches: It is a common practice in *Spain*, for a Mendicant Friar to carry with him the Image of the Virgin *Mary* joyned in a Box, that her Credit among the ignorant multitude might stir up their liberality. They also afflict and whip themselves before their Images, cut their Bodies with Knives, and put themselves to many other needless sufferings for to please God and the Saints. We in *England*, that ignorant of these follies and extravagant practices, are apt to be deceived with their colourable pretences; but in this particular they are more guilty than the Heathens of Superstition: for they adore and pray unto the Images of those whom they acknowledged to be no God, whereas the Heathens never offered Sacrifice, or worshipped any, but such as they imagined to be in the number of Gods, or such as they desired should be promoted to that honor.

But, saith the *Jesuit*, the Heathens did acknowledge the Images to be their Gods, and so they adore them, which we do not; for if our Bodies do bow to a representation, our Minds do the same instant convey our respect to the Person represented. I am certain, that the Papists cannot

Crudeles dii vestri sunt qui delectantur vestro sanguine, ac vos impellunt ad vitam fundendam.
Clem. Alex.

See what God saith to the bowing of our Bodies to the Idols. *Deut. 4. 19.*
And *S. Hierom* against *Ruffin.*
lib. 1.

Minucius Felix

Ἀγάλματα
θεῶν μετα-
σίως ἀνάπλεα
εἶναι.

That the Statues were full of divine being was the opinion of the Heathen. It seems by the false Miracles, which the Papists do ascribe to Images, that they do labour to perswade the People, that there is such a divine presence or virtue inherent in them. *Concil. Trident. Sessio 25 De invocat. venerat. & reliquiis Sanctorum.*

Imagines Dei, Angelor. hominum Sanctorum proprie per se; non autem tantum respectu Prototypi colendæ, sunt, & quidem cultu religioso. Bell. l. 2. c. 12. D. Tho. Aquinas is of the same opinion, so are all the Jesuitical Writers.

not say more in this case to free themselves from the suspicion of Folly, than a Heathen doth *Minucius Felix*, where he wittily disputes with a Christian, and tells him, that he is not so ignorant, but that he knows the power and value of the Image before which he falls, which is fashioned and framed by a Work man: I know, saith he, that the Image is but Metal or Stone, but it is dedicated to represent such a God, or such a Virtue of God, named *Jupiter, Apollo, Minucius, Juno, &c.* Do not think that my Image doth stop there, my thoughts do direct my Worship to God, and his Attributes which I adore in and by such an Image. I am certain a Papist can say more for himself, than the Heathen doth in this place. Yet these were they that the Prophets do cry against. How can therefore the *Romanists* reckon themselves guiltless?

Our *Jesuit* abuseth *Arnobius*, to make him approve of Idolatry against his will; we may see what he saith in his Sixth Book *contra Gentes*. The Heathens affirm, that they do not worship the Images, but the Presence of God in them. For they did imagine, that a Divine Virtue was infused into them by a Dedication. Therefore find the Heathens more rational in their practice than the Papists, for the former did really believe that which did require their Devotion, whereas the latter do pay the same respect by the Decree of the last Council, and yet declare, that they do not imagine no such excellency in them, as should oblige them to this humanity. *Bellarmin*, the

Goliath, affirms more, That the Images of
 are to be worshipped properly, and for
 themselves, and not only with a relation to the
 persons represented. The most superstitious Hea-
 then cannot say more for his Idols, than this
 doctor for his Images. I shall not heap up to-
 gether the horrid abominations, and grievous ex-
 pressions touching the Cross and the Virgin *Mary*,
 their Hymns and Prayers, and the other extra-
 ordinary opinions of the rest of their Doctors, who
 are beyond the Heathens in Idolatry, and in rob-
 bing God of his Sovereign Right. It shall suffice
 to see the unlawfulness of bowing to Images. In
 the second Commandment, God forbids the *Israe-*
lites to make to themselves *any graven Image, or the*
likeness of any thing that is in Heaven above, &c.
Thou shalt not bow down to them, nor worship them.
 This is so plain, against them, that they have
 thought it convenient to dash it out of the number
 of all the Writings that appear to the People in
 their own Language, and to supply the want of
 it they have divided the tenth Commandment
 into two, to make up Ten. Which is craftily
 done, not to betray their own weakness, and to
 diminish out of their Decalogue a Commandment,
 that accuseth them of Idolatry in such plain
 terms.

Exod. 20. 4, 5.

God will not give his glory unto another; we
 must not associate unto him any Creature; his
 Divine Rights cannot without Prophanation be
 ascribed to any other Being; therefore unto God
 only we must pray and make our addresses, and
 as he is a Spirit we must worship him in Spirit and
 in Truth.

John 4. 24.

It is not impossible to represent God with any
 Image;

Deut. 4. 12.

Esa. 40. 8.

Rom. 8.

Aventin. in
Annal.

Image; besides it is forbidden, *Moses* w
the *Israelites*, that they should not liken G
unto any thing. In our Houses and Temples,
Images of God and of Christ have been este
ed, by all sober Christians, as the prophanatio
of the Sacred Persons which we are to ad
Therefore the Seventh Council did forbid the
mage of Christ to be drawn. *Unto whom* (sa
Isaias) *will you liken God, or with what re*
blance will you represent him? He hath engrav
the Images of himself in the great Fabrick of t
World, and in the beautiful make and dispositi
of all Creatures; there the invifible things of hi
are clearly feen, &c. Here it becomes us to ad
him by a continual contemplation of his Wonde
Power, Wisdom, and Goodness. All other Im
ges of God do beget in us a mean esteem of h
Greatness, and instead of benefiting the simp
People, they steal away from him their hear
and affections, which is directly contrary to t
design of the Gospel. They nourish Ignorance
and Errour, for there is no place in the Wor
where so many absurdities of God and of h
Power are believed, as in *Spain* and *Italy*, whe
Images are worshipped. I could here mention
the Fathers of the Primitive Church and man
worthy Men since, who have abhorred this abu
that is crept in amongst the Christians. *Claudian*
Clemens, Bishop of *Auxerre* in *France*, oppose
the Pope, and would not suffer Images in hi
Diocess. *Leo Isauras*, *Constantin*, *Necephorus*
Leo Armenius, *Michael Balbus*, and *Theophilus*
the Emperours of the East, have been brande
with Excommunications from *Rome*, because they
would not subscribe to this horrid Idolatry. And

a Great

Historian informs us, that when *Frederick* the Emperour, who led his Army to the conquest of the Holy Land, entred into *Armenia*, Christians of those parts did lovingly receive him, because the worship of Images was not ad-
 ed amongst them, as amongst other Northern
 ple. I could here muster up an Army of the
 excellent Men of all Ages, who have dete-
 this grievous abuse, that renders Christians
 culous to *Mahumetans*. We do not deny a
 respect to the Pictures and Images of the
 d, but to make them, or their Prototypes,
 e in any part of that Honour only due unto
 , is an extravagancy that we ought to abo-
 ate.

Besides, our *Jesuit* is grossly mistaken, when
 saith, that the Images of Saints worshipped,
 unto whom Men do kneel, are not Idols, be-
 se they are Representations of Real Things.
 e *LXX.* and *St. Paul* are not of his Judge-
 nt, for they call many real things *Ἔδωλα*,
 ls. The word *Ἔδωλον* is composed of *Ἔδος*
 ace, and *Δουλον* to serve, and in all the Greek
 iters it is taken for the Images unto whom
 pay respect and service; nevertheless, Saint
 l saith, that *an Idol is nothing*: I conceive
 borrows this Expression from the Hebrew
 rd *תהו* which signifies a thing without form,
 an insignificant thing; the *LXX.* upon the
Samuel 12. 21. have rendered it thus;
οὐκ ἔστιν ὀπίσω τῶν κηρὲν ὄντων; they call there,
 d in many other passages, Idols of the Hea-
 ens; *Τὰ μὴ ὄντα*, things that have no being,
 hich relates rather to Images than to the O-
 nals. The Images therefore of the Hea-
 then

Nicetus Chron.
 l. 2.
Anno Dom.
 1180.
Neubr. l. 4.

Xenophon
Exped. Cyr. l. 2.
Homer. Il. 6.
Plutarch. Appi-
an. The He-
brews call Idols
 also *אֵלִים*
Nihilum, or
Stercora, dung-
hil Gods. For
Jupiter was
named Sterco-
rens by the
Heathens.

St. Barbara,
St. Katherine.
St. Christopher,
&c.

Isa. 63. 16.

We may find
this *τὰ μὴ ὄντα*
applied to the
Dead and Bu-
ried, in the 42.
Gen. 36. Joseph
is not, &c.

Therefore this
expression is
proper to be
said of all de-
ceased Saints.

thens had no being, that is no real being they imagined them to have, no power, no will, no Soul, nor motion, they were things void of Life and Action. They were but Wood, Stone or Metal, that could neither hear, nor do us. And are not the Images of the Saints of the same kind, *τὰ μὴ ὄντα*, things without qualities do the Papists fancy in them, that do them to excel the Idols of the Heathens? if our Jesuit will needs apply this *τὰ μὴ ὄντα* to the Originals of the Images, I am afraid the Saints will be found included in this expression. I will say nothing of many that are now ad in Rome, who were never in being, unless the Fancy of some dreaming Monk, or of a religious Romancer. It is certain, that the Saints as they are represented unto us, are not living, their Bodies have been consumed long into ashes. Their Souls are at rest, but unable to hear our prayers and groans, or to yield unto any comfort. To what purpose therefore do we make our addresses to these *τὰ μὴ ὄντα*, or worse to those, that are not able to receive our respects or make any returns? Is it not better according to Gods express command, to humble our selves unto him, who is every where, and in our need call upon his mercy, who hath promised to help us for Christ his sake?

CHAP. II.

Of the Edifices and Temples dedicated to the
HEATHEN GODS.

The Pagans did commonly boast of seven stately Structures, that were named, *The Wonders of the World*. The first was the *Wall of Babylon*, and the pleasant Gardens which Queen *Semiramis* planted: About this work three hundred thousand Men were continually employed for many years. The second was the Labyrinth of *Egypt*, described by *Heraclitus*, in which 16 large Apartments or sumptuous places were built, to equal the 16 Governments or Provinces of *Egypt*: There were in it so many mazes and artificial walks, that it was no easie matter to find the way out again. *Dedalus* took this Model upon this, to build his Labyrinth in the Isle of *Crete*. The third Wonder of the World was the Pyramids of *Egypt*, which were of a prodigious height, six hundred thousand Men were busie in the building one of them, during the space of twenty years, as was commonly reported.

Vide *Martial*.
Epigr. I.

The next was the *Mausolæum* of *Caria*, which Queen *Artemisia* built, as a Sepulchre for her deceased Husband *Mausolus*, she enrich'd it with many rare Ornaments, that it was esteemed one of the greatest Wonders of the World. All Monuments of this kind have since been called *Mausolæa*. This Queen did love her Husband so much, that besides this Edifice which she erected for him, she caused the ashes of his consumed Body to

Plin. lib. 36. c.

5.

Herodot. lib. 8.

Strabo lib. 13.

to be put into a Cup of Wine, and drank to give him a lodging next to her heart.

The *Colossus* of *Rhodes*, which we have already mentioned, was reckoned amongst these Wonders of the World.

The sixth, was the Statue of *Jupiter Olympius*, made by *Phidias*, of an hundred and fifty Cubits high: The head was of pure Gold, but the Body was of Brass.

But the greatest Wonder, and incomparable Work, was the Temple of *Ephesus*, dedicated to *Diana*. An hundred and twenty large Pillars were to be seen there, every one of them had been a sole enterprize and work of a King, who was resolved to make his Piety and Magnificence appear upon his Pillar.

The Temples all over the World, were built stately. I shall not offer to number them; it is sufficient to know, that Princes and Nations employ their Riches and ingenious Inventions in Architecture, only in building Temples to the Gods. In which there were always to be seen three Altars: The first at the entry, where Victims were offered and burnt; the second in the middle; and the third at the end of the Temple in the inclosure called *Adytum*, and *Sacrarium*, or *Secreta*, and *Penetralia*. Upon these two last only Perfumes and sweet Scents were usually burnt. In this place Beds and Cushions were commonly placed, called therefore *Lectisternia* and *Prothynaria*, that the People might sit and lean upon them in the Feasts, which were there dedicated to the Gods. The Officers of this Ceremony were named *Epulones*. And as these Gods were but an inanimate substance, of wood, of stone, that they could neither eat nor drink, as *Daniel* proved

the King of *Babylon*, in the Temple of *Belus*; at all those rare dishes of Meat that were offered, did turn to the advantage of these wretched Masters, who fed in stead of their Gods upon the Cities, that were consecrated to their service.

Additional Note.

In this last Chapter, these following particulars of the Wonders of the World are omitted, which deserve our knowledge.

The Walls of *Babylon* built by that Warlike Queen *Semiramis*, of a fat Clay only found near the *Euphrate*, were very large and high. *Pliny* speaks of 300 Feet in height, others of 250, and some of 300.

Lib. 6. cap. 26.

But the ordinary opinion is, that they were 120 Cubits high; and so broad, that two or three Warriors might go upon them in a breast without danger. *Diodorus* saith, that they were 300 or 350 *Stadia* about, (and 5 *Stadia* high) that is about 22 English miles. This stately Wall, and the great Bridge that did reach over the River *Euphrates*, this was caused to be built as some say in a year, therefore named *Affidius labor*, *Mart. l. 1. Ep. 1.*

The Pyramids of *Egypt* do remain to this very day, if we may believe the Travellers that have been in that Country, but they are mightily decayed by time. There were three of them: The greatest was built by *Chemnis* King of *Egypt*, as a stately Monument of his Power, and to be his Sepulchre after his Death. It was placed about 16 English miles from *Memphis* or *Grand Cairo*: It was about the length of 6 Acres of Land in height, as *Diodorus*, an eye-witness, affirms. An *Italian* Traveller speaks of 250 degrees high, and that it is built of a hard *Arabian* Stone, every one being about 30 Foot long. *Chemnis* was torn in pieces by a Mutiny of his People, and could never obtain

Sands Journal.

1440 foot
Vinz. Lor.

Belon.

the

The *Israelites* were employ'd to build the *Pyramids* as some think ; from hence is the Proverb, *Ἀργύριος πλανθορός*, a vile fellow.

Labyrinth, an intricate discourse.

Artus. Thom.

Philostrat.

the honour of being interred in this Sepulchre. Brother *Cephus* succeeded him, and imitated vain glorious Actions, in erecting another, than the former, four square. The last was by King *Mycerinus*, or as some say by the famous Strumpet *Rhodope*. Upon this appears a great deal of black Marble, of 102 foot round about the Temples, and about 60 foot high from the crown of the head.

The *Labyrinth* of *Egypt* was built by *Menches Maros*, King of that Country, for his Tomb described by *Herodotus*, as that of *Crete* is by *Herodorus*, who saw it in the time of *Julius Cæsar*.

The *Colossus* of *Rhodes* was made by *Chares* of *Asia Minor*, in the space of 12 years, and was dedicated to the Sun. It cost about 44000 pounds *English* money, and was placed at the entrance of the Harbour of the City, with the right foot standing on the one side of the Land, and the left on the other ; between the legs the tallest Ships with their Masts did enter into the Haven. When it fell down to the Ground by an Earthquake, the men were able to embrace the little finger of this prodigious Statue.

The *Mausoleum* of Queen *Artemisia* was built by four of the most excellent Artificers of that time. It was square, four hundred and eleven foot square, and forty five Cubits high : the Square looking East was finished by *Scapas*, that toward the West by *Leocares*, the Southern by *Timotheus*, and the Northern by *Briax*. Upon the top another Workman placed a great Brazen Chariot, with many wonderful and curious Inventions.

The workman was *Phidias* the *Athenian*, saith *Josephus*.

The Statue of *Jupiter Olympius* was the nearest of all these Works : It was erected by the *Eleutherian* People of *Greece*, and placed in a Temple dedicated to him.

Jupiter, which was enriched afterwards with many curious representations, and excellent Statues. This of *Jupiter* was sitting in a Chair half erect, but from the girdle downward he was covered; in the right hand he held an Eagle, and in the left a Scepter. * *Caligula* endeavoured to transport it to *Rome*, but those that were employed about it were frightened from their enterprise by some unexpected accident.

The Temple of *Diana* at *Ephesus* was first built by *Ctesiphon*, and seated (for fear of Earthquakes) in a Marshy ground: It was 425 foot long, and 220 broad, and 127 stately Pillars were in it. It was rebuilt by *Alexander's* Command by his Engineer, who laid the Foundations, and designed the Ground of the City of *Alexandria* in *Egypt*; his Name was *Dinocrates*.

Several other places very remarkable, rich and stately, were dedicated to the Heathen Gods, the Temple of *Athens* to *Minerva*, and another in the same City to *Mars*, where the Judges did meet to examine Causes of Life and Death. The Capitol in *Rome*, consecrated to *Jupiter* Imperator, upon Mount *Tarpeia* was a famous Edifice, the richest and the most noted in all *Italy*: It was beautified with the Statues and Images of the Gods, with the Crowns of Victory, and with the Spoils of the Nations conquered by the *Romans*. It was seated in that most eminent place of the City by *Tarquinius Priscus* and *Publius Tullius*, two Kings of *Rome*, and afterwards mightily enlarged by the following Generations. The Temples also of *Neptune*, *Vulcan*, *Saturn*, *Mars*, *Esculapius*, *Hercules*, *Vesta*, and that of *Janus*, are noted by the Authors to have been brave Structures, worthy of the *Roman* Grandeur,

The upper part uncover'd signifieth, how he is known to the Angels, but the lower part cover'd signifies, how God hides himself in his works to the inferiour Creatures.

Suidas.

* *Sueton.* in vita *Calig.*

Παρθένω
Ἐφεσον με-
γάλω πόλιν.

Ἰοχαίρης

Ἐνθα δεῖν

πότε νῆον Ἀ-
μοζονίδες
τελεύκοντο.

Dionys. in *De-*
scrip. orb.

Num. 826.

Acts 17.

There were
424 Temples
in Rome besides
other chappels
and holy pla-
ces dedicated
to the Gods.
Templum signi-
fies the Hea-
vens, or the Air
where birds do
flye, for the *Aug-
ures* to make
their Observa-
tions.

C. el Rhodig.

Vide Cornel.

Tacit. lib. 4.

*Sistere fanum
et eleffari Tem-
plum*, is to ap-
point a place
to build a
Church; which
was done by
the *Augures*.

*Inaugurare
templum*, to
consecrate a
Temple, or
begin to offer
Sacrifices in it.
* It is called
Sacellum.

It is now ta-
ken for a *Ve-
stry*.

Aditus signi-
fies an Entry.

deur; as also the *Pantheon* consecrated to all
Gods and many more which the Poets do so
times mention. Now there were several sorts
these Religious Houses set a part for the service
the Gods. *Templum*, from *templando*, or
templando, signifies an Edifice dedicated to a God
where the Image of a Divinity was to be seen
worshipped, and which was to be consecrated
by the *Augures*, with Prayers, in the presence
all the People. *Aedes* was an Edifice dedica-
to a God, but not consecrated in such a sole-
manner as a Temple.

Fanum à fando, to speak, because there
People were instructed in the Mysteries of
Heathen Gods, or because their Oracles were
given, and the God was made to speak by
crafty Priests.

Delubrum, signifies sometimes the Place where
the Image or Statue of the God did stand, and
sometimes a Temple dedicated to more than one
Divinity. * *Edicula*, is a diminutive of *Aedem*,
Holy House; some think it to be a little Enclo-
sure, where the Image of a God was to be wor-
shipped, open on the top.

These were the Names of the Places where
the Heathens did pay their Devotions to their
false Gods: but besides these Names, there were
several other corners and parts of holy Houses that
we must not omit; as *Sacrarium*, which is the
holiest place of the Church, or that where every
one had not liberty to come, as we may see
in *Cicero pro Milone*; which place if you com-
pare with that of *Claudian*, lib. 1. de *Rapina*,
Prof. Adytis gavisa Cybele profiliit, it will
appear, that *Adytum* and *Sacrarium* is the
same in these places. *Donarium*, is the place
where

the Gifts offered to the Divinities were called in Greek *ἀνέστυα*. *Lucus* is a Grove, planted so thick with Trees near some Temples, that it appeared very dark: There the Athenians were wont to worship their Gods, which the Israelites imitated. *Ara* was a little Altar, in which the Beasts were burned to their infernal Gods. *Altare* was the higher Altars, dedicated to the superiour. They were built of Stone, consecrated to a certain Divinity, by a form of words oft-times engraven upon it. But when they had not the conveniency of Altars, in a necessity upon a sudden, they cut Turf, and raised it upon the ground to offer their Sacrifices upon it, *Ital.* witnesseth,

Cespite de viridi surgunt properantius Ara.

Obiculus was a round Pit, having in the middle a little altar, about which the blood of the Sacrifices ran. * *Focus* is a domestick Altar, consecrated to domestick Gods, or a Chimney. *Tholus* was a place in the middle, or on the top of the Temple, where the Souldiers did hang up their Arms; where they dedicated their Spoils, and where the Pictures were placed, as may appear by this expression of Virgil, *Figamque superbis arma Tholis.* Now these Edifices dedicated to the Honour of the Gods, were not all of the same Fabrick; some were built with open Roofs in the middle, others were shut as our Churches. The Persians had a Temple for their God *Mithra*, who is the Sun; there he was worshipped in a Grove. And the first Generations of Men had neither Temples nor Statues for their other Gods, but worshipped towards Heaven in the open Air. *Plato* was therefore accused to adore the Clouds

Ælian, var. Hist. l. 2. c. 20.

Porticus, or Pronaon, was the Porch.

Βαυός. Altare quasi alta area, the Altar.

Sun. bel. lib. 7. num. 747.

* *Afovendo ignem. Pro aris & focis pugnare, to fight for God and our houses.*

κρεμάσαι τὸν ἀσπίδα suspendere clypeum, to live in peace.

Hic præda hostium & de triumpho picta Barbarica Chlamys. A. Sen. Thy.

Act. 4. Strabo lib. 15.

It was a Pre-
cept of Zeno
the Philoso-
pher, *ἱερὰ*

*θεῶν μὴ ὑπο-
κοδομεῖν.*

*Diog. Laert. in
vita Zenonis.
Porphyrius.*

*Curt. lib. 4.
cap. 11.*

Petron.

Clouds, because he thought it dishonour to a finite Being, such as it becomes Man to adore, be shut within the narrow limits of a Temple to be represented by a vile Image. And Idolatry was increased to its highest perfection, some Divinities were worshipped without Temples, or in such as were open on the top, that the Worshippers might have a clear conveyance of their requests and groans, to the place where they were supposed to dwell. We shall find the distinction that the Altars and Temples were consecrated to Celestial Gods, and to those that were admitted amongst them; the *Foci*, or Chimneys, to Earthly, or *Penates*; and the Caves, Denlow Huts, to Infernal Gods, and to the Nymphs and Field Divinities, as *Homer* takes notice, *Odyss.*

*Ἀνχόσθι δ' αὐτῆς, αὐτὸν ἐπήρατον ἡερεῖ δέσ-
ῃον νυμφάων; αἱ Νηϊάδες καλέοντο.*

And it is remarkable, that the Heathens would curse their Gods when they received an overthrow, and bless them at any signal of success. Besides they did often bind them with Chains, when they were besieged by any Enemy who worshipped the same Divinity, for fear the God should be perswaded by their Prayers and Promises to desert them in their need, and assist the Besiegers. Therefore the Satyr perswades the Youths, *Patiemur statuarum ritu pannos circumdarecula.* This wisdom is practised in Spain among the Papists, they often bind the Images of Saints with Cords, when they receive not the favours which they pray for and expect.

Unto these Statues of the Gods, Criminals fly, when pursued by an Enemy; and it is esteemed an impiety to offer an injury to

did embrace the feet of such a Statue because supposed that such a Person was received the protection of the Divinity.

The Heathens did adore their Idols with heads covered, standing, kneeling, or prostrate to the ground, they kissed them by pressing their lips in their hands, and casting them up to them they prayed with hands lifted up, turned towards East. *Illi ad surgentem conversi lumina Solem, fruges manibus salsas.*

Divum amplexæ Simulachra tenebant.
Virg. Æn. l. 2.

*Τὴν χεῖρα τῶ σὺν πῶρον
προσπαζόν.*
Lucian of
Demost. Virg.
Æn. l. 12.

To the infernal Gods they did pray with hands downward.

CHAP. III.

Of the Sacrifices offered to Idol Gods.

THE Devils, sworn Enemies of God, and of his Glory, were not satisfied with the Offerings of the Fruits of the Earth and of all manner Creatures, that were commonly sacrificed to them; but they were so barbarous, as to require humane Victims, Men and Women, to be butchered and burnt alive upon their Altars.

Virgil informs us, how *Aeneas* chose eight young Gallants out of the Prisoners he took of the Enemy, to sacrifice them to the Gods of Hell for the sake of *Pallas* deceased. This custom hath been in use also amongst the *Romans*, as well as other Nations of the World. The Parents did sometimes dedicate their young Infants to Household Gods, for the good of the rest of the Family. The *Sythians* who inhabited about that part that is named *Taurica*, did sacrifice to their *Diana* all strangers, whose unhappiness it was to fall into their hands, as we have seen in the Story of *Protesilaus* and *Iphigenia*. *Bacchus* also had an Altar

in *Arcadia*, upon which a great many young Damsels were beaten to death with bundled Rods. This was also practised by the *Lacedaemonians*, who scourged their Children in honour of *Mercury*. The *Germans*, and the *Cimbri*, sacrificed also Men, after they had cruelly maimed them. Some of the Heathens commanded the Aged, to cast them into a River to please their Gods, and to free themselves from the trouble of their Companies, especially when they grew decrepit and useless, therefore they were called *Senes depontani*. The People of the Northern Climates, did dress for them a Feast where they made merry with their Friends, and then they crown'd them with Garlands, and cast them down from the top of a high Rock into the Sea. *Cesar* in his *Commentaries* speaks of the ancient *Gauls*, who did trim up a great Stake made of branches of *Ozier*, and then filled it with Men alive, to burn them together to the Idols. *Alexander ab Alexandro* makes mention of *Aristophanes*, who in a Sacrifice caused 300 Men to be slain in honour of his God. Many of them did offer their own Children, which was an ordinary practice amongst the *Egyptians*, and the People of *Palestine*. The Holy Scriptures doth reproach it to the *Israelites*, who were so vile, as to imitate these abominable inhumanities in causing their Children to pass between two fires so often, till they were miserably scorched. They also shut them up in a hollow Idol of Brass called *Moloch*, which was red hot; and whilst these innocent Victims were consuming in this manner, they sounded Trumpets; and beat Drums and other Instruments, that the People might not hear the complaints and outcries of these poor creatures.

tures ; therefore this place was called *Tophet*,
 is, a Drum. *Achaz* and *Manasses*, Kings of
Juda, were so wretched, as to cause their Chil-
 dren to pass through this Fire. From hence we
 see, unto what excess of impiety and wicked-
 ness they were arrived by the Devils perswa-
 ses. The Sacrifices that were offered for the
 dead, were no less inhumane, for many
 Nations observed this custom at the Funerals of
 Persons of Quality, to kill and burn with them
 as had been acceptable to them in their lives,
 such as were judged able to do them service in
 the other World. Some did take in War as ma-
 jor Prisoners as they could, to sacrifice them at
 that time, as *Virgil* tells us, and *Homer* relates,
 how *Achilles* butcher'd twelve *Trojans* to *Patro-
 clochis* his dear friend. Also that famous Gladiator
Marcus Crassus, who was so industrious and daring, as
 to raise an Army of Slaves in *Italy*, and to march
 against the People of *Rome*, forced 300 of his
 Prisoners of War to kill themselves in honour of
 his Captains slain in the Fight, to procure unto
 himself the favour of the infernal Gods. This cruel
 Ceremony became so ordinary amongst the *Ro-
 mans*, that scarce any of the Chieftains of the
 Commonwealth, or of the Emperours, did dye,
 but several thousands of Gladiators followed
 them.

Now there were several kinds of Sacrifices
 amongst the Heathens. When they were made
 for the increase of the fruits of the Earth, which
 was done after that they had led the Victim round
 about the Fields, the Sacrifices were named *Am-
 bervales*, or *Ambervales hostia*. Sometimes they
 offered a hundred Beasts at a time, as a hundred
 Oxen, and this was called *Hecatomb*. We shall not

Others went
 about the City
 and were na-
 med *Amburbu-
 les hostia*

insist upon the different kind of Offerings, but proceed to the principal Ceremonies that were commonly observed.

First, a choice was made of Animals, according to the dispositions of the Gods unto whom the sacrifice was to be offered. For *Mars* loved Creatures, but only such as were furious and warlike; as the Bull, which was not lawful to be sacrificed to *Jupiter*. *Neptunus* affected the Horse and the Bull. The Hee-Goat was offered to *Bacchus*, because it is a Creature that spoils Vineyards. The Cows were killed in honour of *Ceres*, and of *Juno*. The She Goats were offered to *Diana*, and the young Kids to *Faunus*, &c.

They were to be very careful to see that the Victims had no blemish nor spot, therefore it was to pass through a Ceremony called *Lustration*.

* This was also practised with them who were present at the Sacrifices. If they had any natural default, the Herald gave them notice, by crying, *Procul este Irophani*.

Afterwards the Priest did take a lump of burnt Corn, bruised with Water and Salt, named

* *Salsa fruges*, or *mola salsa*, or *libum adorem* or *pium far*: Sometimes he took Meal mingled with Salt, to cast it upon the Victim; for without this, no lawful Sacrifice could be performed.

At last, when the Beast was kill'd, it was laid upon the Fire, whilst those that did offer were to hold their hands upon it, and pray with the Priest, afterwards Wine was poured into the Fire. If it was an *Holocaust* all was consumed in the Flames, otherwise a part of the Beast was laid aside for the Priests, and the other for them that did give.

* Then it was esteemed *eximia victima* i. e. perfecta integra, sine macula. Stat. l. 3. * *Vocabantur* Κεισθ' μεθ' αλων μεμυγμενν.

Talibus orantem dictis atq; tenentem. Virg. 4. *Æneid*.

At home, they pray'd holding the posts of the Door or the Table, which were consecrated to the *Penates*.

er this, they danced round about the Altar, Hymns and Songs in honour of the God whom the Sacrifice was made. In these Hymns three Stanza's or Parts : The first, called *Strophe*, was sung in turning from East to West ; the second, named *Antistrophe*, in returning from the West to the East : then they stood before the Altar and sung the *Epode*, which was the last part of the Hymn. All this while it concerned the Priest wonderfully intent about his business. The Oracle was wont to forewarn him by these words, *Modo agis* ; as he did the People in the beginning by telling them *favete linguis* ; thereby he exhorted unto them, how every one was to hold his peace. In Greece, they did proclaim the word *Si quis*, to advise the Assistants not to utter anything that was undecent or unproper to the sacrifice in hand. Both Priest and People were reverentive and mindful of their duty, as may appear by that memorable passage of *Val Max.* which relates the Story of a Priest, that suffered the loss of his Arm to be consumed by a burning rather than to interrupt the Sacrifice with any other action, not relating to it.

Additional Note.

There was a great difference in the order and manner of the ancient Sacrifices. The chief was between the Honours offered to the superiour Gods and between those that were paid to the Inferiour, the Maritime and Terrestrial Gods. First, the superiour Gods did require high places in eminent places, and their Temples were to be built upon such high ground, that they might without any impediment receive the Rays of the Sun Rising upon our Horizon. The Priest was to appear in a Purple or White Gown,

*En Deus est,
Deus est, animis
linguisque fa-
veto. Ovid
Met. lib. 5.
Sacra facit va-
tes, sint ora fa-
ventia sacris.
Propert. l. 4.
Eleg. 6.*

*Dionys. lib. 3.
Dieres.*

* Therefore they were re-
proved by O-
vid. *Ah nimirum
faciles qui
tristia Crimina
cedis fluminea
tollī posse puta-
tis aqua.* l. 2.
Fast.

Virg. Ecl. 8.
This they bor-
rowed from
the Jews and
most of their
Ceremonies.
See Court Gen-
til. of Theoph.
Gale.

*Pecula lustra-
bant sulphure,
& aqua pura,
& aliquando
cui ovo, &
piscis.*

Δαῖς δ' Α-
τρεόσης ἀπο-
λυμαίνεσθαι
ἀνάγκη.

Hom. Il. 1.

Num. 3. 12.

Sueton. in Jul.
Ces. Sil. Ital.
lib. 5.

From hence
comes immola-
tio, a Sa-
crificing.

This custom is
called libatio.
libare, to taste.

Gown, and before he approached the Altar, he
to wash his hands in pure water. * The He-
fancied that this washing did cleanse at the
time the Soul from its defaults, and render
ceptable to the Gods. He did then lead the V-
to the Altar, with Garlands and Ribbons up-
own and the Beasts head, followed by a cro-
people who were also adorn'd about their
with such crowns as were most pleasing to the
and the Priest did tye round about the Altar
woollen thread, named *vitta lanea*, or *laneus*.
The Purveyor of Wood had a care to provide
as was acceptable to the Divinity. They w-
wash the Victims all over, and to purifie the V-
with Onyons, Water, Brimstone, & an Egg. In
the custom, when Sacrifices were to be offer-
Jupiter, to offer some preparatory things, &
Pracidania hostia, to the Dæmones or An-
that they might intercede and convey the P-
safe up into the presence of God: If they di-
seem happy by some unlucky sign that did a-
they did then offer others, which were called
cidania hostia, to force the Divinities by
repeated Devotions to favour them with
blessings. The Victim that was presented, w-
remain near the Altar a little space of
during which the Priest offered a set form of P-
to *Janus* and *Vesta*, then he marked the Beast
his knife from Head to Tail, and if it app-
unruly, and unwilling to stay there longer,
imagin'd that God would have none of it,
fore they did fetch another. After these, &
frivolous Ceremonies, the Priest laid up-
Head and Back his *mola salsa* mingled with
kincense, and did himself taste of a Cup of V-
causing the Assistants to do the like. The rema-

red between the Horns of the Beast, taking
at place a few hairs, which he cast into the
and this was called *Prima labamina*. The
then commanded an Officer to kill the Beast,
he did by striking him down, or by cutting
oat. The Assistants did then help to flea him,
the Wood, & do other inferiour offices, while
left or Soothfayer with a long knife turn'd
wels up and down to observe them better, &
his judgment, for it was not lawful to touch
wels with the hands. They then offered the
s to the God upon a Lance, and to the Sea
ies they did cast them in the Waves. *Ex-*
alsos porrigam in fluctus, Virg. *Æn. lib. 5.*
r this the Priest cast some Frankincense in
e with Wine, and took a part of every
er, which his Ministers had cut out into a
called *Discus* or *Lanx*, to cast into the
s. This action was named *Litare*, to appease
sie with Sacrifices. Whilst this was bur-
the Priest and the Person that gave the Vi-
did jointly make their Prayers to the God
their hands upon the Altar. Afterwards they
ffide with the Assistants to feast upon the
ning part of the Beast, singing the Praises
ir God. After the Banquet, they return'd to
altar, and cast into the flames the morsels of
that were left, with the tongue and some

And then return'd thanks to the God for
nour and advantage of sharing with him in
ictim offered to him. The solemnity was
ded at Rome with Prayers to *Janus* and *Vesta*,
ods unto whose protection the Empire was
y recommended.

ffered Sacrifices also to their deceased Friends, a barren Cow was killed;
with wine was poured forth.

He that gave
the Cup round
was named
Præsaltor.

Non thura de-
sunt, non sacra
Bacchi liquor
A. Sen. *Thyest.*
act. 1.

Wine was un-
lawful in the
Sacrifices of
Ceres. *Plautus.*
i. e. *fissiculare,*
reddere extra
or *porricere*, are
proper to ex-
press this
action.

* *Vocabatur.*
ἀναδουπιασ.

At ille Fibras
tractat ac fata
inspicit. Et
adhuc calentes
viscerum venas
notat. Sen. in
Thyest. act. 3.
Dionys. *Hali-*
carnass. lib. 7.
ver. *Antiq.*

Ablegimina vo-
cabantur.

Sex agnas im-
molari nec ta-
men potui lita-
re. *Plaut. 6.*

Virg. *Æneid.*
lib. 8.
Stuckius de
Sacris.

These

The hair of
the living cut
off and offered
unto them,
*&c. Natal.
Com.*

*Nocte Serenâ.
concidit ad ma-
gicos hostia pul-
la deos Tibul.
I. 1. Eleg. 2.*

*Et nigra vestes
corpora vestra
tegunt. Ovid.
Terque novas
circum felix
eat hostia fru-
ges. Virg.
Georg. I. 1.*

*Numero Deus
impare gaudet.
Εἰς τὰς ὅ-
βριμῳ κρε-
ῖσπον ἐχρη-
λέπατα, &c.*

*A'olon. I. 3.
Arg. numb. 859.*

Θυμιατήριον.

*Or Præfercu-
lum.*

These Sacrifices were performed in this manner in honour to the Superiour Gods, unto whom they prayed standing, as they did to the Infernal Gods.

The Gods of the Air required some alterations in their Sacrifices; for the Heathens adored them with Musical Instruments and Melodious Songs more than the former. The Maritime Gods were worshipped near the Sea, and the blood of the Victim was reserved in a Platter, to be poured into the salt water, which was not practised in Offerings of superiour Gods. Unto Infernal Divinities, Sacrifices were performed in the night; their Beasts were black, and they were offered them in some Cave or dark place, unless it was to Pluto, whose Sacrifices did differ from the Celestial only in this, that instead of Wine they poured in the Fire, and the Priest was cloathed in black, whereas it is certain, that in the Sacrifices of Superiour Gods, the Priests appeared always white, as *Ovid* tells us *lib. 3. Amor. Eleg. 1.* *Horace I. 2. Satyr. 2.* *Virgil* takes notice also do many of the *Greek Poets* that the Gods dwelt in the number Three; therefore they drank three times in honour of their Gods, and walked round the Altar thrice.

Unto the Nymphs and Divinities of the Earth the Heathens usually offered Milk, Honey, and sweet Wine in their Sacrifices: And to the Gods they usually killed Male Beasts, and to the Goddesses females.

These are the Vessels used in the Sacrifices, the proper names that are found in Authors, and things with which we are not acquainted.

Thuribulum was a long Pot like unto a Pitcher, in which Frankincense was burned.

Præferculum, a Vessel of Brass not much unlike the former.

phulum, was a little Cup, out of which they drink in the Sacrifices.

pis and *Capula*, was a Cup with Ears.

andelabrum, a Candlestick.

tera, an open Dish or Platter.

espita, was a large chopping Knife with a handle, to cut off the Heads of the Beasts.

labra, was another cutting Instrument.

clabria, were Vessels of Brass put upon the sides of the Gods.

persorium, a Vessel with small holes to sprinkle the Holy-water.

quiminarium, or *Amula*, a Vessel proper to Holy-water.

The diminutive of

σίφον.

Καμίδη.

Κνεγμήλον.

Vocatur Grace

Μαχαιρίδιον

Δυπκόν.

Πέλεκυς.

Grace

Δειπάρτι-

ειον.

CHAP. IV.

Of the Priests to the false Gods.

THE Heathens had always Priests, that is certain Persons dedicated to the service of Gods, to render their Sacrifices and Religion more stately: These had the oversight of the things offered to their Gods, and the care to keep the Holy Vessels and Instruments.

The *Curetes*, or *Corybantes*, who were also called *Gauls* of *Phrygia*, were the Priests of *Cybele*, we have said in the second Chapter of Book I. *Jupiter* had her Vestal Virgins established at *Rome*.

Numa Pompilius, who gave unto them their manner of living, their Laws, and commanded them to keep always burning a Fire, dedicated to this Goddess: For as *Florus* takes notice, he appointed this Holy Fire to keep a continual Watch and Guard for the safety and defence of the

They ran naked about the streets, and barren women did strive to touch them, fancying a blow from them able to render them fruitful. See *Juven. Sat. 2*, They were named *Crepi à crepitu Scutorum*, and *Germani* by *Cicero*, *Ancile vel ancilum*. *Virgines saliares* were certain Maids appointed to dance with these Priests.

Creabantur à populo Comitibus curiatis. A. Gel. lib. 15. cap. 27.

the Empire, as God had the Stars, that the Firmament, for the good of the World.

There was another sort of Priests called *Flamines*, instituted by *Evander*, in honour of *Mars* and *Romulus* chose the Children of *Acca Larentia*, to offer Sacrifices for the happy increase of the Fruits of the Earth: Unto them therefore their Successors, named *Fratres Arvales*, the People did make their addressees on such occasions. *Numa Pompilius* established in *Rome* many more Priests, to give more splendour and credit to Religion, and the Worship of the Gods, The Priests of *Mars* were the *Salii*, because they performed their Devotions always in skipping. They were intrusted with that little Buckler named *Ancile*, which was sent from Heaven as a Token, to confirm unto the *Romans* the Empire of the World.

Whilst that was safe, the Commonwealth was to suffer no harm, but to continue in prosperity.

Not to trouble the Reader with all the description and several kinds of Priests we must take notice, that the Kings did exercise the Office of Priest, that it might appear more honourable; in the Sacrifices there was an action proper for them to perform. Therefore *Numa* fearing the process of time, the Kings might come to neglect it, by reason of the weighty Affairs of War, might otherwise imploy them; he established for every God one to supply the Kings place, named *Flamen* or *Filamen*, from a wollen thread that was usually tyed about their Temples.

These *Flamens* bore the name of their several Gods unto whom they were consecrated: *Jupiter* was called *Flamen Dialis*, and the chief of them *Flamen Martialis*, &c.

The *Flamen* of *Jupiter* was the most honoured; therefore he was admitted to wear a white with a Purple Gown, called *Trabea*, which was the clothing only of the Gods, Kings, and Priests, or Soothsayers, in performing their

When Kings were banished out of *Rome*, one of the Priestly Order had the name of King, as if he was doing his Function, that the People did not fancy that there was something wanting amongst them in the worship of their Gods, before they did acknowledge a Royalty in their Princes, but none in the Government of the Commonwealth.

Rome Priests were established, not only to perform Sacrifices in the Temples, and at the Altars: Some of them were appointed for publick Affairs of State. The *Feciales*, who were to assist in Treaties of Peace made with foreign Nations. It was not lawful to conclude any business of Peace or War, till they had pronounced it just. When the War was intended against any Nation, the chief of these Priests called *Pater Patratus*, was sent to demand it. And when the Articles of Peace were concluded, he appeared before an Altar, with a staff at his Feet, which he knock'd down, desiring the Gods, that those who did break the Treaty should by an Act of hostility might perish miserably, as the *Hog*.

There were also in *Rome* several sorts of Soothsayers, whose Office was to foretell things to come, and to enquire into the Will of the Gods, when any business of importance was in consultation. Some of them named *Haruspices*, made their conjectures from the sight of the entrails of the Victims offered to the Gods.

The

Four of these Priests were sent to proclaim War. *Dion. Halicarn. lib. 4. T. Livius, lib. 1.*

Οἰωνόσκο-
ποι.

Cicero. l. 2. de
Divinat.

Aul. Gell. 6. l.
c. 6.

The *Augures* did prophesie by the flying motion of Birds, in this manner. The Sooth ascended upon some eminent place, with the *gural* Robe upon his back, and in his hand a crooked staff called *Lituus*, with which he lifted a certain space in the Air, named *Templum*. Birds that flew within this space intimated things desired, and they were called *Præpetes*. The other Birds that were consulted when they did sing, were named *Oscines*.

The *Romans* did esteem the left hand unlucky, when therefore the *Augures* did perceive Birds flye on this hand, they had no favour or esteem of the business about which they consulted.

Horat. l. 3.

Teque nunc levius vetat ire picus.

* A Bird that
hunts after
Bees in the hot
Countries.

Ovid. l. 5. Met.

Sueton. l. 2.

T. Liv. l. 2.

Senec. l. 8.

Ἴ η̃ δα, καὶ ὅ

λακέρυζαι

ἐπιθυλοῦντο

κορῶναι τα-

ωντίς μενε-

γός ἀνὰ πτε-

ρὰ κινήσασα

ὑψὲς ἐπ' οὐρε-

μόνων ἥεν ἡ

ἰπαπελευθε-

Apoll. Argo-

naut. l. 3. Num.

929. Certant

addicere sortes.

Ov. Met. l. 15.

These were the Birds commonly observed by the Soothsayers, the Crow, the Raven, the Magpie, the Vulture, the Eagle, the Stork, the Cuckoo, the Pigeon, the Swan, the Owl, the Sparrow, the Wren, the Scritch Owl, and the * Bee. *Infestus bubo dirum mortalibus omen.* The Raven and the Pigeons were always esteemed forebodings of happy successes.

It belonged also to the Office of the *Augures* to judge of all unusual accidents, and to interpret the Will of the Gods intended by them in Thunder, Fires, Flames, Monsters, Voices, Earthquakes, Prodigies, &c.

It was also the Custom of the *Romans*, to sacrifice by little Chickens, while they were dining; if they greedily devoured their meat in a manner, that a part of it did fall again to the ground, they esteemed it a most happy sign. This was called *Terripavium*, or *Tripudium Solis*, because when the meat fell back again, it did

round : If these Pullets did eat nothing, or but
y, they interpreted it for a dangerous sign.
is that which caused the *Roman* Armies to
h or stay, and governed the Empire; for it
not lawful to resolve upon any business of im-
pance, until these Oracles had been consulted.
at *Numa Pompilius* established above all these
rs of Priests, a Society, a Colledge of Eight
s, with a *Chief*, who was supreme. His Office
to regulate all Ceremonies that did belong to
Worship of the Gods: He had in his custo-
e Books of * *Sibylla Cumana*; she was one
ose Virgins, who shewed an innocent life in
midst of the corruption of the Heathens. They
g all inspired from Heaven, foretold many
ose things, that relate unto Jesus Christ, and
chief Mysteries of his Life. But the Hea-
s did shut their eyes to these Truths; so that
never came to understand these Predictions
ne Preaching of the Apostles, when they left
etry.

this Discourse of the Priestly Orders, we have
mentioned those that are proper to the *Ro-*
and that were in greatest credit. Amongst
Greeks, and other Nations of the World,
e were some that did the same Offices. *Diodo-*
Siculus; *Julius Caesar* in his Commentaries, *Str-*
abon, and others, do mention sufficiently the
ds, who had an inspection into all that related
ne Worship of the Gods amongst the *Gauls*.
y were so cruel; that they ordinarily murder-
men upon the Altars of their Gods. At the end
ne year, their custom was to go with great re-
e, and gather branches and leaves of Oak,
ake a Present to *Jupiter*, inviting all the Peo-
to the Ceremony by these words, which
U they

*Bonis avibus
vel malis avi-
bus aggredi
aliquid, to un-
dertake any
thing with a
happy or un-
fortunate
Omen. Prov.
Tit. Livius 2.
Plutarch.*

* Named
Amalthea.

they caus'd to be proclaim'd, *Come to the branches. The new year.*

These *Druids* had the tutoring of young dren, who commonly remained under their pline, and in their keeping, about twenty They taught them many Verses, which they them to learn by heart, without the assistance any Writing. Those who had not been instructed by these *Druids*, were not esteemed sufficient qualified to manage the Affairs of State. In General Assemblies, they practised that *Pliny* relates of the Storks, which usually pieces the last that comes to their Meeting, like the rest to be more diligent. This Sp cruelty, natural to the Devils of Hell, did not only in the Sacrifices of these men, but in their Schools; for it is reported of one of Doctors, named *Hierophelus*, that he taught tomy in his life over the bodies of seven living Men, which he opened, only to shew secrets and wonders of Nature in us.

Additional Note.

The Superstitions of the Heathens were introduced at several times, and by divers persons. It is probable, that *Javan* the Son of *Japhet* might establish a Religion in *Gracia*, where he fixed; cannot imagine, that *Noah*, unto whom some attribute the names of *Janus*, *Saturnus*, *Vertumnus*, *Oenotrius*, &c. should leave his yards and Plantations in *Asia*, to seek other *Italy*, unless he had been forced out of his Hation by his Sons, which is not likely: Therefore *Javan* first planted in *Gracia*, and established religion there, we must imagin, that after the confusion of *Babel*, some did settle in *Italy*, and apply the Worship of the true God; for several W

us, that the first Men of the World had
 Images, Statues, nor any visible represen-
 to adore. In process of time, it is likely
 on was neglected in *Italy*, by Parents, who
 minded their worldly Affairs, than the eter-
 concern of their Childrens Souls: When the
 they was filled with Inhabitants, *Saturnus* ar-
 out of *Crete*, and taught the People a Religi-
 able to the weakness of their capacities, and
 ignorance in which he found them. The Po-
 of *Ham* that planted in *Egypt* and *Africa*
 brought in the Corruptions of Idolatry, as we
 read in *Herodotus*, how the ignorant *Phoeni-* *Herodotus.*
 borrowed them from thence, and recom-
 ed them to the *Greeks*, who taught them to
 mans, and so they spread by degrees all over
 World. *Evander* is said to be the first who *Rosinus.*
 shed a Priestly Order in *Italy*. Afterwards
 , *Romulus*, and *Numa Pompilius*, did in- *Sil. Ital.*
 the number of Religious Men, according to
 number of the Gods whom they worshipped.
 in *Rome* was in its Zenith of Glory and
 , these were the Names and Offices of
 Priests; of which I shall not mention the
 ntes, the *Lupercales*, the *Vestal Virgins*, and
 that are named before.
 itii, and *Pinarii* were the Priests of *Hercules*, *Rosin* l. 3. c. 4.
 med of two old men called *Potitius* and *Pinari-*
 no were the first that entred into the Office.
 ii *Sodales* were the Priests of *Apollo*; as *Farn.*
Lucan imagins, they were properly Sooth- *Lucan. Phars.*
 , who did foretell from the motion of cer- *lib. 1. in fine.*
 Birds the Events of Time to come, as may ap-
 by *Tacit. Annal. lib. 1.* Others imagine that
 were the Priests of *Tatius* the King of the *Se-*
 who had been Canonized by *Romulus* for the
 U 2 Priests

Sueton. lib. 5.

Tacit. in An.

Salios duode-
cim Marti gra-
divo Legit, &c.
T. Liv. lib. 1.

* The *Dum-*
viri were un-
der the chief
Priest appoin-
ted to keep the
Books of the
Sibyls. qui fata
Deum secretaq;
Carmina ser-
vant, Lucan.
1. Pharsal.
* *Vocabantur*
Triumviri
Epulones.
Rofia. Ant.
Rom. lib. 3.
Varro l. 6.
Cel. Rhodig.
var. Lektion.

Designator
was he who
order'd the
Funeral.

Priests of the Emperours deified, were pro-
named *Sodales, Augustales, Flavii, &c.*

There were several sorts of *Flamens*, the
was that of *Jupiter* called *Dialis*, who had
extraordinary Priviledges, and a great power
the City.

The next was *Flamen Martialis*, of *Mars*
was to be of the Family of the Senators, as
nalis was of a Plebeian Race. Every God
Flamen or chief Priest in process of time.

Salii were the Priests of *Mars*; their Ho-
nour was named *Magister Saliorum*.

* *Dumviri* and *Decemviri*, were those
sometimes kept the Books of *Sibylla Cumana*
Chest of Stone, in the Capitol. When they
burnt with the Temple, these Men were cho-
ed, and increased to fifteen; therefore they
called *Quindecimviri*. It did belong to them
to celebrate the Secular Solemnities.

* *Epulones*, were the Overseers of all
Banquets, appointed by the *Pontifices*.

Camilli and *Camilla*, were under-Officers
Sacrifices.

Aeditumus, or *Aedituus*, is he that kept
Temples, and Keys in his possession.

Pope, were the under-Officers, who did offer
Beasts in the Sacrifices. They were called
Victimarii.

Præfica, were the Women that were hired
weep for the dead.

Vespa and *Vespillo*, was he that did place
Urns or Ashes of the Dead in the ground.

Pater Patratus, the Chief of the *Feciales*
declare the War, by casting upon the Land of
Enemy a Lance bloody at the end: They
Ovid. lib. 6. Fast.

*ne solet hasta manu belli prænuncia, mitti,
Regem, & Gentes, cum placet arma capi.*

The Colledge of Chief Priests was over all the

Their *Pontifex maximus*, the first of their
r was created by the People, until the time of
Emperours, then this Title was annexed to the
f Magistracy. When the Emperours became
stians, they were called *Pontifices maximi*, until
me of *Gratianus*, as *Zosimus* informs us. This
er was not subject to any Magistrate, they com-
ded over all Priests, and appointed the Cere-
ies belonging to the worship of the Gods.

The Books of the *Sibyl* so often mentioned in
hons were Three: She was a Prophetess who
t in a Cave near *Cumes* in *Italy*, far from all
aintance and society of Men. When she had
posed 9 Books of the time to come, she brought
n to *Tarquinius Priscus* to be sold, and ask'd a-
t three hundred pounds for them, which he re-
d to give; she burnt three of the Books, and
ired yet the same price, but the King would
disburse so much; she went away and burnt
e more, and returned to demand the same rate
her Books; which when the King had well
sidered by the advice of his Soothsayers, he
e her the money. In all difficult occasions
Books were examined by order of the Senate.
e have yet some fragments of this *Sibyl* gather-
out of several Writers.

There are nine or ten *Sibyls*, in all: They pro-
fessed concerning Christ so plainly, that we have
use to suspect the *Greek Verses*, that bear their
me, to be Written after our Saviours Death.
ere have been *Sibylla Persica*, *Lybica* mentioned
Euripides, *Delphica*, *Cumana*, *Erythraea*, *Samia*,
Sibyrina, *Hellepontica*, *Phrygia*, and *Cumaea*.

Plutarch calls
them *μυρ-
ποτοι* in *Na-
ma*. They
were eight in
number, after-
wards there
were fifteen
Pontifices.

*Folium recitare
Sibyllæ. Juve-
nal, Sat. 8.
Her Oracles
were written
upon the
leaves of a
Tree.*

* *Albunea voca-
batur.*

C H A P. V.

Of Festival days, that were appointed in Honour of the Gods.

THE Festival Solemnities of Heathens was suitable to their belief and fancy of the Gods and the Ceremonies which they did use were nothing else, but expressions of things, proper to Divinity, whose Festivals they kept: As we have already taken notice, when we spoke of *bele*, and of *Bacchus*. In the Festival of *Ceres*, her Worshippers ran up and down with lighted Torches in their hands, because that in this manner ran about the World after her Daughter *Proserpina*, to seek her out. The inhabitants of *Elenfis*, in *Greece*, appointed a Ceremony, that was to be acted only by Women who in the Temple of *Ceres* committed a thousand shameful pranks. And because *Ceres* did not reveal her secrets, nor discover her design, when she heard of her Daughters welfare, it was not lawful to declare, what was acted in her Temple during the Festival. We cannot without blush speak of the liberty, that the *Roman* Dames took in the Festivals of *Venus* and of *Priapus*. In some places, on the days consecrated to *Pallas* Goddess of War, the Damsels were commanded to meet together, and fight one against another, until some fell dead on the ground. At *Rome* in the Festival of the *Lupercals*, the Priests ran naked about the streets with Goat-skins in their hands because heretofore the *Romans* did happily recover their Beasts, when they ran in this manner.

*Vetabo qui Ceres
reris sacrum
vulgarit ar-
tane, &c.
Horat. l. 3.*

the Thieves who had driven them away, at they were sacrificing to the God *Pan*; the Priests were named *Luperci*, from the place where his Altars were erected, called *Lupercal*.

Lupercal was the place where *Romulus* and *Remus* were nourished by a Bitch.

The *Saturnalia* were Festival days instituted in honour of *Saturn*, in the month of *December*; whilst they lasted, the People sent to their Friends, and Slaves did lord it over their Masters, and commit many extravagancies and disorders.

The *Greeks* were mightily addicted to the observance of these Festival days, as the *Athenians* keeping their *Panathenea*, that were appointed in honour of *Minerva*.

The *Egyptians* consecrated their greatest Societies to the God *Apis*, or *Serapis*, which was an Oxe, bearing upon his Hide some particular marks: He was to live a certain number of years, then the Priests drowned him in the River *Nile*, and all the Land did mourn and lament for his death, until another was found with the same marks upon him, which caused an universal rejoicing all over the Country, exprest by all manner of Sports and Banquets.

Thus other Nations dedicated Festivals in honour of their Gods, to such as were proper to certain places, called *Indigetes*, as also to their domestick Divinities, and to those Illustrious Men, who were enrolled among the number of their Gods. These last when they were consecrated, by an *Apotheosis*, were also named *Indigedii*, because they were freed from all want of earthly things.

The *Consecration*, was a Ceremony invented by the *Romans* in favour of their Emperours,

unto whom they paid Divine Honours. The manner of it is thus described by *Rosinus*, and *Herodian*: The Body of the Emperour being buried according to the usual custom, his Effigies of Wax was placed at the entry of the Palace, upon a bed of Ivory sumptuously adorned: The *Plebeians* did visit it during seven days, and treat it as if it were alive in the fit of sickness. In the mean while all the Senate and Nobility of *Rome* were present in mourning Habits. When these were expired, he was held for dead; therefore they transported him to a publick place, where the Magistrates quitted their Offices, there the new Emperour was wont to ascend upon an high Pulpit, called *Rostra*, because it was adorned with the Sterns of Ships, taken from the Enemies in Sea-fights; he made a funeral Oration in honour of the deceased. Afterwards they carried this Image of the Emperour out of the City, to the Field of *Mars*, where a Pile of *Aromatick* wood was erected to burn it: In the mean while the *Roman* Gentlemen did ride round several times in order. At last the new Emperour with a Torch set the Pile of wood in a flame: At the same time an Eagle was discharged from the top of it, which was imagined to carry the Soul of this new God into Heaven.

When this *Apotheosis* or *Consecration* was ended, the People did feast, and divert themselves with all manner of Sports. And this day was appointed as a Festival-day, to be employed in particular Sacrifices, or in feasting before the Gods as we have said in the second Chapter; observing all sorts of Plays.

Additional Note.

The Festival-days of *Rome* were many; the chief were the chief: The *Kalends* of every Month were

ated to *Juno*. On the first of *January* the
sent gifts to their friends, with good
for their health. In this Month were the
alia, dedicated to the God of Action.

Sirene.
New-years
Gifts.

armentalia, were in honour of *Carmenta*, *E-*
Ph's Mother. In the following Months were
Terminalia, consecrated to *Deus Terminus*.
Idus, or fifteenth of *March*, in which *Julius*
was murdered, was named *Parricidium*.

Lemuria, in which they did sacrifice to the
goblins, was in *May*.

ellonaria, were the Festivals of *Bellona*, in
ch the Priests did offer to her nothing but
own blood. *Lucan, lib. 1. Phars.*

* They were
instituted by
Romulus after
the murder of
his Brother
Remus, and
called *Remu-*
ria. *Ovid.*
lib. 5. *Fast.*

— *Quos sectis Bellona lacertis :*

Sava movet—

every God had a Festival appointed for him,
ed by his Name. *Ovid* in his *Fast.* mentions
all.

juvenilia, were appointed by *Nero* at the first
ing of his Beard.

liberalia, were Festivals distinct from the *Bac-* *Macrob.*
alia.

Caprotinae nona vel caprificia, was the Festival of
id Servants, who had then particular priviledg-
granted them.

Robigalia, was the Festival of *Robigus Deus*.

Lustralia, were Festivals observed every five
rs at the review of the Tribes, and of the
ople of *Rome*.

Five years is
called *lustrum*
à lustrando
populum,

Charistia, were days appointed for Kindred to
et and make merry.

In *Rome* every God had a Holy-day set a part
worship him, called therefore by his name.
om hence is derived the custom of consecrating
tain days to the deceased Saints in *Rome*.

In

In Greece, as well as in Rome, there were noted Festivals, πὶ Ἀλαῖα celebrated by the bandmen in honour of Ceres.

Theoxenia were dedicated to all the Gods: Ἀνέκεια to Castor and Pollux: *Oscophoria* to Minerva, unto whom the Youths and Maids offered ὄχας, branches with Grapes hanging from them: *Nephelia* were Sacrifices where the use of Wine was unlawful: Ὀινισήεια were in honour of Hercules: Θεοίνια of Bacchus, at Athens, as Ὀμωραγία. Χύτερι was a remarkable day at Athens, in which they did boil the seeds of all manner of Vegetables, which they afterwards offered to Bacchus and Mercury for their dear friends. Also the *Panathenea* at Athens, and *Panhellenia*, all over Greece, were noted Festivals.

*Theopom.
Suidas, Hesych.*

CHAP. VI.

Of the Plays of Greece appointed in Honour of the Heathen Gods.

THE Plays and Combats, in which the Youths exercised themselves anciently, were not invented only to fit Men for War, or to divert the People; but they were instituted in honour of the Gods, whose Festivals were kept by such kind of sports. Therefore they began with sacrificing to the Gods, and finished the same manner. Besides, *Homer* tells us that in the Temples they exercised themselves with petty Plays, when he speaks of those who did handle the Dice before the Altars of Minerva. He informs us how *Palamedes* invented in the siege of Troy, the Play of Chess, not only to entertain the

Souls

ers in action, but also to instruct them in the Art of War; so that this was received instead of Play at *Dice*, which remained afterwards none, but the rascality of the Army; Persons of Quality did commonly pass the away with this sort of Play, which was also in the Temples of the Gods.

Amongst the Combats and Publick Plays, was the Instruments of Musick, and Songs, was the Running in a Race, one of the ancient and chief of the Exercises. The was Skipping. The third was the casting of the Stone, or of the Bar, which was of Iron or of Brass, round, and of a considerable weight: They who did cast it highest, or farthest, won the prize. The fourth kind of Play was Wrestling; when two Antagonists, anointed with Oyl, and all naked, strove to cast one another to the ground. * The fifth was the Disputing at Cuffs; the Combatants, named *Pugiles*, bound about their hands hard thongs of an Ox called *καύος*. These last Plays were named *Gymnastikē*, because the Parties did fight all naked. *Gymnasion* was the place where they exercised themselves to attain to a perfect Activity. The Masters who taught there, were called *Gymnastai*.

Some were wont to act in five sorts of Exercises, they had therefore in *Greek* the name of *Pentathlon*. Such as overcame were stiled * *Panathletas*. This word is taken also for a strong Warrior. The four General Assemblies, or sacred Games, were so famous in *Greece*, and that were kept constantly at appointed times for a long while, consisted of no other Sports. The most Illustrious Chief were the *Olympick Games*, instituted by *Hercules*.

Γυμνοὶ δὲ
διδόντες
ἐφ' ἑαυτοῖς, ἀμ-
φοτέρω ὅτι
Πρῶτα μὲν
ἀμφοτέρω
παλάμας ὅτι

δίζυγ' καρπῶ
Σύμπλεκον,
&c.

*Vide amplius
in Non. Dion.
lib. 37. circa
vers 560.*

Βαρὺς λίθος,
vel σίκετος.

Harpastum,
was round and
rolled on the
ground. *Sive
Harpasta ma-
nu pulveru-
lenta rapis.*

Mart. in lib. 4.

Παλαίστρα is
either the
place or the
exercise. *Vide
Hom. Iliad. 23.
n. 700.*

Γυμνάσιον, is
the place
where they
did learn:

Πέντε δαίμων,
the five sorts
of Combats.

* Ἀπὸ τῆς πα-
ντων κρατῆς.
Because they
did employ all
their strength.

Hercules, in honour of *Jupiter Olympius* near the City *Olympia*, in the Province of *Elis*, the Conquerours received no other reward but a Crown made with a Branch of an Olive Tree. Every five years they met upon the place.

Afterwards the *Pythian Games* were consecrated to *Apollo*, in remembrance of the Serpent *Phegeus* that was kill'd by him. In these the Conquerours were crown'd with Laurel, The *Isthmian Games* were dedicated in the *Isthmus* of *Corinth* to *Neptune*, were appointed by *Theseus*: there the Conquerours were crown'd with the Pine Tree, as *Strabo* affirms, Some say that they were dedicated to *Palemon*, the God of the Havens: I conclude that both Opinions may be true, for *Neptune* and *Palemon* are sometimes *synonyma* in the Poets, however they were both Gods of the Sea, *Neptune* of all, *Palemon* only of the Harbours and Sea-shores.

The fourth sort of Games, kept in the *Nea* Forrest, were instituted in honour of *Heracles*, who had so valiantly overcome a Lion in this place. Some say that these last Games were instituted in remembrance of *Archemorus*, the Son of the King *Lycurgus*; for when the Men of *Argos* march'd with *Adrastus* against *Thebes*, the Nephew of this little Prince having laid him down upon the grass, near a Smallage Plant, to shew the place where they might recover some water, they were extremely afflicted with thirst in this place, a great Serpent in the mean while kill'd him. *Adrastus*, and the Captains of his Army, after his death by mischance appointed these solemn Games in honour of the Child, to be celebrated every five years, to comfort his afflicted Father *Lycurgus*, commanding that the Judges should appoint

Ἰδμιον ὅμι-
τιςιο Πα-
λαίμων & οἱ-
δεν ἀγῶνα.

Non. Dionys.
lib. 37. n. 153.

Τέσσερες εἰσὶν
ἀγῶνες αὖν

Ἑλλάδα, τέ-
σσερες ἱερεῖς, οἱ

δύο ᾧ Ἐννηστή,
οἱ δύο δ' Ἀθα-

νάτων Ζῆν &
Ἀντίδωο,

Παλαίμονος
Ἀρχεμορέιο

ἄθλα ᾧ τὸ κό-
πν & μῆλα,

σέλινά, πῖ-
τος.

orning, and that the Conquerours Crown
ld be of Smallage. At last; after a certain
ber of years, besides these five kinds of Ex-
es, named *Pancrace*, or the *Quinquertium*, the
se-race was added, and the Running with Cha-
; which was performed in an *Hippodromus*, Στάδιον, or
d *Stadium*, because of its length, that was of
or more Furlongs; as also *Circus*, because it
of an Oval Figure; from hence those Sports
named *Circenses* in *Latine*.

The *Circus* of the *Olympick* Games had the Ri-
Alpheus on one side, and the other was arm-
with naked Swords stuck in the ground. The
e from whence the Runners departed was
ed *Carceres*, and many times there was no-
g but a Line, or a small Cord, stretch'd before
n, to keep in the Horses, that waited for the
al to run. In this manner they were kept in
ether, until they departed towards the Butt,
ere an *Obeliscus*, or low Pillar, was erected.
ey were to run seven times round about it be-
they could deserve the Prize. * And if it hap-
ed by mischance, that these Chariots in turn-
round, did but touch at the Pillar, or at the
er Chariots, they were immediately broken
ieces, they were drawn so furiously.

They who ran on Horse-back, did often lead
o together; they were so dexterous and so
ble, that in the Race they sometimes skipt
n one Horse to another; for that cause they
re named *Desultores*, or *Desultorii*. From
ce it is, that the *Romans* did borrow their Pro-
b, *Desultoria natura homines*, that is *Men of a*
leaping nature. Some intelligent and wise Per-
s were chosen in these Games, named *Hel-*
edicks, to be Judges, and to assign the Prize

Hence the
P. overb, *Her-*
bam dare, to
the Victory.

Στάδιον, or
Δρόμος.

The Cord was
put in the
hands of two
Images of
Mercurius
called *Hermada*,
or *Hermetes*.

* Ἀλλὰ ἐλ-
δὸν περὶ λα-
ξο, μὴ ἀξὺν
πύσαν ἀγρί-
ξαι, εἴν ἐνὶ

διλήπαις καὶ
ἀρματα καὶ
σεδὲν ἵπποις.

Nov. Dionys.
l. 37. num. 214.
Naufragium
facere in Circ.

Ἑλαιοδίκης.

to him to whom it was due. They who obtained the Victory were received in State into the Cities of their Habitations. It was the custom to cast down a part of the Wall, for them to enter in with more Glory and Pomp.

About this time there were in Greece, *Arrichion* or Combatants of incredible strength, as *Milon*, *Crotone*, and *Polydamas*. *Arrichion* was another who is mentioned amongst the Pictures of *Stratus*. Although this last had been cast on the ground, in a condition ready to breathe his last gasp, he did nevertheless destroy his Adversary, and deserve the Prize of the Combat.

Milon carried a Bull of two years old, on his shoulders all along the *Stadium*, and knock'd him down with a blow of his Fist. Besides, it is reported of him, that he eat up the Beast the same day. He held a Pomegranate fast in his hand, without bruising it, that no one was able to take it from him. He stood on the decline of a little Rock, with his feet close together, and no one was able to remove him thence: But at last, having undertaken in a vain effort to separate with his hands two parts of a Tree slit in the middle, he partly performed his enterprise, but they came together so suddenly that he was caught between them in such a manner, that he could never free himself, so he was there devoured by Wolves for want of assistance.

Polydamus in his young days caught hold of a Lyon in Mount *Olympus*, and strangled him with his hands. He did catch a strong Bull, one of the most furious of the Countrey, and held him by the tail, that he could not move a jot forward. Thus he stayed with his hands a Chariot, with

drawn by strong Horses. We read also in
of one *Valens*, a Captain of the Empe-
Augustus, who was able to perform such
actions.

These Games and Exercises of *Greece*, caused
to be such good Souldiers, that with a
number of Men, they defeated Millions
of the Army of *Persia*, who came against their
treasury.

Additional Note.

When Virtue meets with reward and encour-
agement, it strives to excel. *Rome* never had
worthy Generals, than when they were ho-
noured with Triumphs; nor *Greece* more stout
valiant Souldiers, than when they were re-
spected with the Esteem and Applauses of
the People, and with Crowns of Victory. *Milon*, men-
tioned before, was a famous Combatant, and
Amus the Son of *Nicias* of *Thessaly* purchased
his Actions so much the esteem and fame of
the World, that *Darius* having sent for him to
show some visible testimony of his strength, he
knocked down in his presence three of the ablest
souldiers of his Guard. But he was afterwards
killed in a Cave, for neglecting to come out, when
the ground did fall down upon him. *Theagines*
another Man noted for his strength. *Enthy-*
was another brave Champion, born at *Locris*
Italy.

CHAP. VII.

The Publick Pastimes of the Romans.

Called *Circus*
Maximus, vel
Hippodromius.

Euripus is pro-
perly the strait
Sca between
Greece and
Negropont.

Βραβευτής.

MAny Nations imitated the *Greeks* in sorts of Sports, but especially the *Romans* from the first Foundation of their Empire; they then prepared many places to run, called *Circi*. The most noted was made by the command of King *Tarquinius Priscus*, or three miles long in length. *Julius Caesar* adorned it with stately and sumptuous Buildings, and with brave and pleasant Channels of clear water, called *Euripi*. All the multitude of Beholders danced about without any lett; for they sat upon seats that were placed one above another, rising in the manner of a Hill, so that the foremost were no hinderance to the hindermost.

All Orders of Men had their places assigned unto them. The People were separate from the Nobles, *Roman Gentry*, and *Magistrates*, according to their Qualities, took their Seats.

The nearest, and most convenient place, was the *Orchestra*. Before it a large Platform or stand, named *Podium*, where the Emperor's Throne was usually seated. The Senate, Tribunes of the People, and the *Vestal Virgins*, were placed in this *Orchestra*; and he also who appointed the Sport, and did furnish the Expence necessary for it, He was stiled *Editor*, *Munerarius*, *Agonotheta*, or *Brabenta*, And the Prize that was bestowed upon the Conquerours, was called *Brabium*, or *Brabeum*.

the beginning of the Empire, Kings were
ys the *Agonotheta*, afterwards that Office
devolve to the *Prator*, in whose absence a *Di-*
was created, for this purpose. And when *Titus Livius*,
Empire was arrived to its highest *Grandeur*,
only the Emperours, but also the Consuls,
other Magistrates, gratified the People with
kind of sports, at their first admittance into
Employments.

The *Romans* affected so much these Pastimes,
they did spend days and nights to see them,
out caring for eating or drinking. It is true,
they who gave these sports did also sometimes
the People.

and although from all parts of *Greece*, they
at the *Olympick* Games, they were nothing
so sumptuous and stately, as the *Romans*, in
Sports, for they had not so many Comba-
nor Spectators, nor was the Place so
ous and beautiful; and there was no Pomp
Greece, to usher in the Champions, as in *Rome*.
in this City, all the Statues of the Gods, and
the Worthies of the Empire, were carried be-
and then Chariots followed in a great
ber, succeeded by the Spoils that had been
from the Enemies, and by all the precious
els and Ornaments that were laid up in the
asury-house of the Empire: After this Train,
Priests, *Augures*, and *Pontifs*, did march in
order, to Sacrifice to some of the Divinities,
rding to the times and occasions. The Se-
Games were every hundredth year; there-
the publick Cryer, who was sent to invite
People to them, did proclaim, that they
such Sports, as none alive had ever seen,
should ever see again.

Martial.

Called *Viforia*,
because they
were built
handsomly for
all to see.
The seats
were called
Cunei from
their *Arena*.
vocatur etiam
Cavea.

Time brought many alterations to these times of the *Romans*, for besides the *Gymnastic Fights*, and the Horse and Chariot Races, they invented the Butchery of the Gladiators, and *Naumachias*, or the Fight of Ships, and hunting of divers sorts of Beasts; for that purpose they erected large *Amphitheatres*, whereof the manner of building was much like unto that of the *Circus* in respect of the disposition of the degrees or steps, where Beholders were seated, for the most of them were almost round, approaching to an Oval. The Sports were represented in the middle, and at the bottom called *Arena*, because that place was covered over with Sand, that the Blood that was spilt might the sooner sink down out of sight, and that it might be more easie for them to cover it, by stirring up the Sand.

In the bottom of the *Amphitheatres* were built Caves and Dens, for to keep the wild Beasts, to receive water, upon which they did represent many Sea-fights; a little higher were Vaults, and Stairs by which they ascended to the Seats. The entrance of these vaulted Galleries were called *Vomitoria*, because of the multitude of People who commonly burst out of that place at the end of the Sports. They who by their late arrival were excluded out of the seats, were named *Excusati*, because they shifted themselves into several corners where they did see standing.

The Emperour *Vespasian* built an *Amphitheatre* of Stone, which was finish'd by his Son *Titus*, who was able to hold ninety thousand Spectators sitting, with twenty thousand more upon their feet.

The chief sport of the *Amphitheatre*, was the Fight of the Gladiators or Fencers, who were appointed to divert the People in spilling their own blood.

the same manner as the Duellists of our time; *Bustuarii* glad-
 duel custom, introduced by the Devil. Here- were those
 re it was used only at great Funerals, as we that did fight
 taken notice; but afterwards it came to be at the death
 ordinary practice, for according to the times, of Noblemen
 the greatness of him who gave these Pastimes to
 People, you should have seen many hundreds
 these Combatants appear upon the Sand, one
 another. This extravagancy, or inhumani-
 was so great, that some Emperours gave a
 sand, others ten thousand Fencers, that they
 fight, and continue the slaughter, to di-
 the People many days.

These Fencers were for the most part Slaves,
 for this bloody purpose. And before they
 bring them out, they were wont to send them
 Fencing Master, called *Lanista*, to prepare
 for this Exercise. Their Fencing-School
 stiled *Batnalia*, where they learnt to handle
 weapons, with a wooden Sword called *Rudis*;
 that *rudibus batnere*, is to Fence or Exercise
 in this kind of Instrument.

Now these Gladiators were of several sorts; These were
 e did fight only with a naked Sword in the named *Thracei*
 t hand, and a Buckler in the left; others ap- or *Parmularii*,
 d in perfect Armour; some marched to the from their
 ounter blindfold, these were named *Andaba-* Target, *parme*,
 Others, called, *Retiarii*, made use of a *Fust. Lys.*
 to trapan their Adversaries. The *Tunitati Re-*
 ones had on the top of their Cask the repre- *tiarii vel La-*
 ation of a Fish; and if it happened, that they *quearii.* Na-
 e caught and wrapt into the Net, it was not med other-
 ible for them to escape death. wise *Galli*,
 because they
 did imitate
 the *Gulls*,

Amongst these Gladiators, sometimes Dwarfs
 ed *Pumilionet*, were produced to act their
 ts. And although these Men were the basest

Effedarii, were they who fought in Wagons.

Familia, is taken for a company of Fencers, and their Guardian is called *Pater familias*.

Spoliarium, was the place where the dead Fencers were laid and stript of their cloaths, *Sen.*

Epist. 94.

Called *Missio*, therefore *missionem accipere* is to receive freedom.

* *Venalem sanguinem habebant*, T. Liv.

l. 8. Because they obliged themselves by a most grievous Oath to submit to the Commands of their Master that hired them, named *Lanista*, the

Fencing-Master. *In matutina nuper spectatus arena Mucius, imposuit quibus membra focis*, Martial. l. 10. It is remarkable upon this passage, that Romans did fight in the morning with Beasts, and at noon they produced their Gladiators; therefore the morning Sports are always to be understood of the Combat of Beasts, and the noon of Men.

and vilest sort of People, many Roman Gentlemen Members of the Senate, and Emperours did often forget themselves so much, and undervalue their Persons, as to fight in the *Arena*, to divert the Multitude with the loss of their honours.

He that overcame was wont to kill his Antagonist, if the Spectators did not save his life with a bended Thumb lifted up, by which they made known their Pleasure; and when they opened the Thumb straight it was a sign of condemnation.

The oldest Fencers did obtain their Freedom, and such as had given any testimony of their labour and activity. This was the Ceremony made use of in this occasion: A wooden Sword was delivered into their hands. Sometimes they afterwards engage themselves to fight for a Salary, called *Authoramentum*; and he who promised and swore for this Money, to hazard his life, was stiled * *Authoratus*; as they who had performed their Oath and Engagement, were called

Exauthorati.

The Chase of wild Beasts was one of the most pleasant Pastimes of the *Circus*, or *Amphitheater* when it was built. Sometimes three or four hundred Lions, or an hundred Ostriches were to be seen at once. The Emperour *Titus* caused five thousand of thirty sorts of Beasts, to enter into the *Amphitheater* in one day: Amongst them were Lions, Elephants, Wolves, Bulls, wild Boars, Leopards, Rhinnocerots, &c. They caused many times these Beasts to fight one against another.

In matutina nuper spectatus arena Mucius, imposuit quibus membra focis, Martial. l. 10. It is remarkable upon this passage, that Romans did fight in the morning with Beasts, and at noon they produced their Gladiators; therefore the morning Sports are always to be understood of the Combat of Beasts, and the noon of Men.

Sometimes they imployed Men to encounter them, and sometimes expos'd unto these furious creatures both Men and Women, that they might have the pleasure to see them torn in pieces and devoured. Many Christians have thus ended their days for the Faith of Jesus Christ. Sometimes they did bring into the middle of the *Amphitheater* a pleasant Forest, full of these wild Beasts, run up and down, and caused at the same time several artificial Pipes to be opened, to fill the place with excellent scents and perfumes, so that all the Assistants were embalmed, to their great satisfaction. Sometimes with certain Engines, called *scenata*, they did shew the burning of Cities, and many other wonderful things, which passed away in a moment. They covered the sides of these *Amphitheaters* with sheets of fine linen, or Silk, of a prodigious largeness, to keep off the violence of the Sun-beams from the spectators. And the Emperours did often cast among the crowd many things wrapt up, when they were unfolded, they who took them up found a precious Jewel, which was bestowed upon him: So that it is no wonder; if *Titus* at one time spent no less than eighty Millions of Money, in sports, which he gave to the *Romans*. The third sort of Pastime of the *Amphitheater*, was the Race, and encounter or fight of Gallies, which sail'd in it as upon a Sea, sometimes it was all day long. Upon it they represented the *Tritons*, the *Sirens*, who did sing most delightfully, and play many pleasant tricks. It is reported, that they brought upon this Sea true Whales, and other sea-monsters, alive.

The *Theater* was not like the *Circus*, or *Amphitheater*, although the People did sit in it in the

Proscenium,
was before
the Scene,
where a Pul-
pit was erect-
ed,

same manner; for the *Theater* was only for *School*
players, *Hocus pocus's*, and *Buffaons*; for *Musical*
Songs, Dances, Active Tricks, and all manner
of Juglings, but especially for *Comedies* and
Tragedies.

The Scene of these *Theaters*, that is to
that part of them which appeared in the Front
turn round, supported upon Pillars, to the end
the variety, suitable to the change of the Sub-
jects and of the Actions (especially in *Tragedies*) might
give more delight. The *Comick* Scenes did
represent private Houses, and the *Satyrick* repre-
sented Mountains, Caves, Trees, and Fountains.

Pliny informs us how Glorious and Magnificent
were the Ornaments of the *Theater* which *Scaevola*
built. Another, named *Curio*, could not equal
him in Pomp and Glory; but he surpassed him in
the Excellency of the Fabrick, for he built
Theaters, able to contain all the People of Rome
sitting without difficulty. They did turn round
upon Beams, in such a manner, that they joined
together in the form of an *Amphitheater*.

In Pompeiano
dormis Levine
Theatra.
Mart. lib. 6.

Pompeius built another, that was far more
magnificent than any erected by his Predecessors; for
the *Theater*, as *Tertullian* saith, did not yield to
any other Building of the World in Glory. He
dedicated it to *Venus*, and built also a Temple
in Honour of this Goddess.

But all these Sports, that were instituted chiefly
for the Festivals of the Gods, represented
their Adventures, their Loves, their Thefts,
and abominable Debaucheries: As the Encounters
in the *Circus*, and the *Amphitheater*, did stir up
the minds of Men to cruelty. By this means the Deities
did entertain the World in the Belief and Worship
of false Gods, and did keep up a public

Scho

ool; for Men to be instructed in all manner of
mes; for they caused them to pass for gallant
s, and encouraged the imitation of them, by
outing them to the Gods whom they adored.

Now that we have past through the Relation
so many disorders, which the ignorance of the
e God, and our sins, have caused in the World,
cannot end it more advantageously, than in
dring unto our Lord and Saviour Jesus Christ
honor of having happily triumph'd over these
bilities upon the Cross, and especially for that
hath thereby withdrawn us out of the dange-
s Abyss of so much wickedness, for the sake of
Infinite Goodness, and hath called us to the
oyment of the light of his Gospel.

Additional Note.

The Sports and Plays of the Romans do de-
ve our further consideration. There were
o sorts, private and publick: The private
e many, whereof these are the chief.

Latrunculi, the Play at Chess; the Board is
ed *Latrunculorum tabula*; invented by *Pala-*
es at the Siege of Troy, to exercise the Souldi-
in the Art of War, and of encountering an
emy; and therefore the Play borrows its name
m *Latrones*, an old word for Souldiers.

Called also
Calculi Pala-
mediaci.

Latrones à la-
tere principum.

Insidiosorum si ludis bella latronum

Mart. l. 14.

Gemmeus iste tibi, miles & hostis erit.

Tali and *Tessera*, the Play at Dice or Knuckle-
e, was in use amongst the Romans and Greeks.
ey rolled them in a little Box of Horn, called
nea, *Pixis*, *Fritillus*, *Fimus*, *Turricula*, and
ea. This Play is called *Alea*, it was pro-
ited by the Romans in the Festivals of Sa-

In Greek α-
ς οα γα λ θ,
unde ας οα γ-
λ ζειν and κ-
οδεν, talis
ludere.

Horace lib. 3.
Od. 24.

Expellere pilam to strike the Ball.

Tessera militaris, is the Watch-word of an Army.

Frumentaria, a Ticket to get Corn. *Num-*

maria, to get money. *Tessera hospitalis*, was a Token by which Friends their Children did claim the rights of Hospitality; therefore *Tessera hospitii frangere*, is to break the Laws of Hospitality, *Tessera* is also a Knuckle-Bone.

Pila, or *Sphæra*, is the Ball which was invented to exercise the Bodies of young and lusty Men, and not only Children, but also Princes and worthy Commanders did excel in this sort of Play, as *Titus Livius* notes of *M. Scevola*.

The *Discus*, the *Harpastum*, and the *Haltæ* were things of great weight, which the Romans to shew their strength did cast from them.

Petaurum, was the Wheel handled by two such a manner, that one of them was always under while the other did skip through.

Col. Rhodig.

Var. Lest.

Capita vel navim, they called Cross and Pile. *Lege*

Rosin. de Ludis

Rom. lib. 5.

Antiq.

Par & Impar, Even or Odd, was the Sport of Children, as also *Trochus*, a Top. *Marialis*

Iste Trochus pueris, at mihi cantus erit.

The Publick Plays and Sports were invented to divert and oblige the People of Rome, or were appointed in honour of the Gods.

The latter were celebrated in the *Circus*, *Amphitheater*, or *Theater*, at certain times of year, at the Festival of the Divinities, unto which they were dedicated.

Purpura Megalensis. Proverb. A stately Garment.

Ludi Megalenses, were the Sports instituted in honour of *Ceres*, about the beginning of April, in which the Roman Magistrates did appear in Purple-Robes.

Turba quidem cur hos celebret meretricia Ludos non ex, &c.
Ovid. Fast. l. 5.

Ludi Apollinares, were in honour of *Apollo*. *Ludi Florales*, were dedicated to the famous Street of *Flora*; on this Festival, the Whores of Rome did run naked about the Streets, and were accompanied together with the sound of a Trumpet.

Ludi Cereales, were in honour of *Ceres*;

to be performed by Women in white Garments. They were to express much sorrow, abstain from all kind of Delights for *Ceres's*, who wept for her Daughter *Proserpina*, would not be comforted.

Ludi Capitolini, were consecrated to *Jupiter Optimus*. *Consuales ludi*, to *Neptune*.

Ludi Seculares, were performed every hundred years, during three days, in honour of *Diana* and *Apollo*. The young Virgins and Men were at this time to sing Hymns to *Apollo*.

Ludi Plebei, were appointed in favour of the People, for the remembrance of the happy union of the People and the Senate.

Ludi Compitalitii, were Plays and Dances in the streets, acted by the ordinary People in honour of their *Lares*. *Palatini ludi*, were so called from the place where they were kept.

Jovis Ludi, were ordained in honour of the Eternal Gods, by the first *Tarquinius*, in remembrance of a great Plague, that happened in his reign.

Ludi Votivi, were Sports promised by the Roman Magistrates, in honour of a God, upon condition that they did obtain the Victory of their Enemies. The Vow was put in writing, and fixed to the statue of the God with Wax, and this was called *signare vota*; therefore the Poet saith, *Genua terere Deorum*, to express this action.

Now these Plays and solemn Pastimes were sometimes kept in the *Circus*, near the Walls of Rome, and therefore called *Ludi Circenses*; in which these are the most remarkable particulars: *In Thensis Dii*, the stately Procession of the Roman Gods, that were carried about, and followed by the Images of all the Worthies, by Chariots, Pageants, Chairs

They were named *Tarentini Ludi*, from a place in Rome. *Pæanas canere* is to sing praises to *Apollo*.

Called also *Bupetia* & *Boalia*.

Vota nuncupare, or *facere*, to make a Vow. *Damnatus voto*, bound to the performance of a Vow.

In Thensis Dii *vehebantur*.

*Factiones Rus-
sate, Albata,
Veneta, &
Prussina.
Virgil. l. 5.*

Mimical, Sa-
tyrical, Tra-
gical, and Co-
mical, i. e. *Pla-
nipedes*, be-
cause their
Feet were na-
ked.

Attellana, so
named from
Atella, a little
Town of Italy,
from whence
the Satyrical
Actors did
first come.
Prætextatæ,
did wear a

Robe named *Prætexta*. They were called *Tragædia*, because the
had a Goat, *Tegryon*, bestowed upon them in reward of their pains
them *Plaut. saith, Albo rete aliena capiant bona.*

Chairs of State, Crowns, and the Spoils of
Enemies. *Sponsiones*, were the Wagers that
laid. *Factiones*, were the Players or Actors,
were divided into four parts, and therefore
were to be distinguished with different colours.
At the end the Victors were crowned, and a
lick Cryer was ordered to go along, to de-
clare the name of him who had won the Victory.

Besides these Sports, there were also the
of the Theater, called *Ludi Scenici*, Stage-Plays,
which are either *Mimica*, *Satyræ*, *Comædiæ*,
Tragædiæ; or as the Romans do call them, *Plan-
ipedes*, *Attellana*, *Prætextatæ*, and *Tabernæ*.
The two latter do remain amongst us; but
not follow in the composition the strict Rules,
the Romans did prescribe in their Tragedies
Comedies. The Actors were called *Mimi-
stæ*, *Parasiti*, *Saniones*, *Histriones*, *Pantom-
istæ*, all these are infamous names, to denote the
terers, the Buffoons, the Fools, and Tale-
tellers, who were admitted to the Feasts of
Romans, to make the company merry.

But we must not forget to take notice of
the difference between the Tragedy and Comedy.
The former did treat of Blood-shed, Cruelties,
Murder, &c. The other, of some merry and pa-
sionate Story. *Scaliger* mentions four parts
of Comedy and Tragedy; *Protasis*, the Prologue;
Epitasis, the Entrance into the Story, or the Ap-
pearance of the Actors; *Catastasis*, is that part
which the Design of the Comedy is clouded with
unexpected passages; *Catastrophe*, is the Con-
clusion. *Chorus*, is the Dance and Musick.

*Ovid. lib. 3.
Amor. Eleg. 1.*

des these Plays, there were also among
mans, *Ludi Castrenses*, and *Trojani*, which Named *Troja-*
for young Men and Souldiers to exercise *ni ludi*, from
elves at all manner of Sports. They had a *Ascanius*, who
in over them of the Noblest Families of custom out of
called *Princeps Juventutis*, and they did *Troy*. Virg.
times skirmish, and represent the order of a lib. 3. *Æneid*.

Their Dance was named *Pyrrhica Salta-* Sucton. c. 39.
cause they danced in their Arms, as *Pyrrhus* de *Jul. Casare*,
Achilles in *Homer*.

re was always some judicious Person chosen
erlook the Players, and see that they might
fair play; he was called *Campi Doctor*, or
or; so that when they appeared either negli-
or disorderly, he had the care to chastise him.
e most cruel Sports were acted by the Gla- *Αγέλοις αὐταρ*
rs, who were trained up, and reserved by *εἰκότως*.
al Noblemen for this bloody purpose. Their *Prov. like wild*
did signifie to the People the time intended *Boars they did*
these Pastimes, by causing it to be published by *murther one*
ver, and by fixing Bills at the corner of the *another*.

hen the Fencers were entred into the *Arena*, *Lusoria tela e-*
custom was, before they did fight in earnest, *mittere or ven-*
ew their activity, by casting Darts at one a- *tilare*, to jest
er, as in jest: And when they had got the Vi- *with weapons*.
y, they were sometimes received amongst the *Decretoriis ar-*
ens, a Hat, a Badge of Freedom, was then gi- *mis, vel versis*
nto them, with a Crown of Palm-tree tyed *armis certare*,
Ribons, called *Lemnisci*, and a wooden Sword *is to fight in*
ercise called *Rudis*, mentioned before. *earnest*.
Palma Lem-
niscata.

Tutaque sed posito posaitur ense Rudis.

Ovid. *Amor.*
lib. 2.

The End of the Third Book.



A

REATISE

Of the

Roman Antiquities :

AND

the *Difficult Names*, relating to
 their Affairs not mentioned by *Gal-*
luchius.

BOOK IV.

CHAP. I.

Of the City and People of Rome:

ROME is not so Ancient as Famous : *Dion. lib. 1.*
 It was built about the 3225 years after *Otho Frising.*
 the Creation of the World, in the *lib. 2. cap. 3.*
 days of *Salmanassar*, the King of *Euseb.*
Assyria, and of the Captivity of *Israel*, by *Ro-* concerning
and Remus, two Brothers, the Bastards of the beginning
Sylvia. The first Inhabitants were but of *Rome.*
 Shepherds,

Solin. in Poly-
histor.

Nutricemque
Lupam Romæ-
Glaudian.

Because the
Children (*Ro-*
mulus and *Re-*
mus) did suck
a Wolf, when
they had been
cast away; or
because their
Nurse was a
Whore.

There were
Urbanæ Tribus
of the City,
and *Rusticæ* of
the Country
called *Flami-*
nes Curiales.

Dionys. Hali-
carn. lib. 2.

Twelve Vul-
tures did ap-
pear to the

Augures, when
they were ma-
king their
Observations.

Titus Livius.

* *Fundis ara-*
tro Tauro &
vacca. Sigon.

de Fur. Rom.

Ovid. l. 4. Fast.

Pomarium is
the ground
next to the
wall of a City.

Fundavit ur-
bem Septicol-
lem Romulus.

Shepherds, and such mean People, that all
Neighbours did think it a disgrace to give
them their Daughters in Marriage: When
could not obtain their desires by the usual pe-
sions, they imployed their strength and cunning
get Wives. For when the Virgins of the S
were come to see the Plays & publick Sports,
stole them away by force. This Act of Hol
was followed by a cruel War; in which King
mulus having the advantage, forced the *Sabi-*
unite with the *Romans* in one body, and to
up their Dwellings in *Rome*, so by degrees his
stories made him both Dreadful and Famous
mongst the *Italian* People. When his Subject
came numerous, he divided them into three Tribes
and each Tribe into ten *Curia*, or Parishes.
every Parish there was a Priest, much like unto
Parish Priests, called *Curio*; and over them
there was a Chief Overseer, called *Curio M-*
mus, and in *ἑσπερίαισιν*. In every Parish was
publick Hall, called *Domus Curialis*, where
People met to Feast and offer Sacrifice.
Tribes did increase afterwards to 35 in the
rishing State of the Empire. The City he
upon the River of *Tyber*, as *T. Liv.* informs
with the usual Ceremonies, observed on
occasions. The *Augures* or *Soothsayers* were
dered to make their Observations, to find out
most happy place to seat the City: Afterwa
the Founder took a * Plow, and marked out
compass of it where the Wall was to stand
when he came to the place appointed for a Gate
he did lift up the Plow, and from hence com-
Porta à portando aratrum. They did also sac-
fice Beasts to the Gods of the place, and per-
form many other needless Ceremonies.

Rom

Romulus called his City *Rome*, after his own
 And because his Brother despised his first
 takings, by skipping over the new Wall,
 sed him to be killed.
 The City was at first built upon Mount *Palat-*
 where many stately Edifices were erected,
 where the Senate did often meet; but by de-
 succeeding Kings took in six neighbouring
 into the Walls, so that it is often called
Sextilis Urbs. These were the other six: The
 where a Temple was erected to *Jupiter*,
 where stood *Rupes Tarpeia*, from whence
 Malefactors were cast down and executed.
Palatius mons where *Quirinus* or *Romulus*, had
 ous Temple. *Mons Calius*, where was the
hostilia, the State house, into which none
 nators did enter. *Mons Esquilinus*, where
 ch-Tower was built by *Romulus*, where the
 did cast out their dung and filth, and the
 s were nailed to the Cross. *Mons Aven-*
 or *Murcius*, or *Sacer*, because there were
 ny Temples erected upon it to the Gods.
Viminalis, from hence *Jupiter* is named *Vi-*
 s, or *Viminalis*, because he had a beautiful
 ple upon that Hill.
 sides these noted Hills, there were three more
 d in time to *Rome*: *Collis Horticultorum*, where
circus did stand. *Janiculus* from *Janus*, who
 here interred. *Vaticanus Mons*, where now
 most famous Library of the World stands,
 the most noted Palace, called the *Vatican*.
 hese three last are far less than the others,
 efore the City did always retain the name of
collis.
 this Glorious City, the Empress of the World,
 stately Palaces were erected, whose Ruins
 do

Romulus aeterna nondum formaverat urbem, mania consorti non habitanda.

Remo. Tibul. lib. 2. Eleg. 5. Palatium inde vocabatur.

Ter Capitolio curru invehitur.

Luc. de Pomp.

Thither did the Conquerours ride in triumph to sacrifice to *Jupiter*.

Tarpeia rupes was so called from *Tarpeia*, the Vestal Virgin, who betrayed the Gate of *Rome* to the Enemies. *Liv.*

Vimen, a Twig of *Ozier*.

Basilica facinorosa. Royal Deeds. Plant. in Trinum.

do yet declare her *Grandeur*. In her flourish Estate, there were these noted places: *Arceumphales*, glorious Monuments of Victories obtained upon the Enemy. The *Basilisci*, Buildings supported upon Pillars of a prodigious height and largeness. *Via Sacra*, the Holy way where *Romulus* concluded an agreement with the *Sabins*, and through which the *Roman* Kings and *Augures* did usually pass to perform publick Ceremonies.

Forum, was any Market-place where things were sold, as *Forum piscarium*, *olitorium*, &c. *Forum* was also the Place of Justice, where controversies were heard. *Julius Caesar* built one called *Forum Julium*, and *Augustus* another named *Augusti Forum*. There was another *Forum* called *stitorium*, or *Palladium*, because adjoining to it was the Temple of *Pallas*. The *Forum Romanum* was called *Forum Salustii*, or *Vetus*, it was the Guild-hall of *Rome*, where causes were heard and where People did walk and consult of business: There were the *Rostra*, the *Comitium*, *Jupiter's Temple*, &c.

Hæc est à Saturni quæ via nomen habet.

Ovid. Trist. l.

2. Eleg.

Vocabatur pulchre Libonis.

Comitium, was a place that did belong to the Senate, where Justice was administered in the Ivory Chair named *Sella curulis*; under it stood inferior benches, called *Subsellia*. Near unto this place was a stately Building, in which was the *Rostre*, a Pulpit adorned with the Stems of Ships. It was also a Sanctuary for Malefactors, dedicated to *Castor*. The Temple of *Saturn*, where was the *Roman* Treasury, named *Ærarium sanctius*, *Tabularium*, because here the *Romans* did lay their Records.

Campus Sceleratus, was the Execution-Place. *Campus Martius* was noted, because the People

often meet there to chuse their Magistrates.
na, were stately Edifices erected for Pleasure.
 of *Dioclesian* is yet to be seen at *Rome*.

omphaea; where the Men and Women did con-
 their Marriages.

maculum, a meeting place for the Senate, which
 in several Temples of the Gods.

This fair City was peopled with all sorts of *Patronus*, fig-
 bitants: they were commonly divided into nifies the same
nos, or *Patricios*, the Noblemen; and *Ple-* as our *English*
 or *Clientes*, the vulgar or common Peo- Lord, or *Pla-*
Romulus chose out of the first, two hundred *furd*, a giver
 compose a Senate. In time this number increas- of Bread. It
 above three hundred, and then they were signifies also
 and *Patres conscripti*. an *Advocate*.
 We must take

the Plebeians did chuse their *Patronos* out of the Chief Men of the
 that they might have a Protector in time of need; and if the *Patronus*
 man did neglect his Client, he was by the Law decreed or damned
 and out of the protection of the Law; so that any man might have
 aim. *Dionys. Halicarn. lib. 2.* It was likewise so with the Client; if
 offer to abuse or injure his *Patronus*, he was to suffer death. *Opti-*
 were the most vertuous and Noblest Citizens; the *Populares* as their
 imports, were favourers of the People.

The ordinary Division of the Inhabitants when *At memini vi-*
 began to flourish, was into *Senatorium*, *tamque meam,*
trem, and *Plebeium ordines*. The *Equestris* *moresq; pro-*
 was a Gentile sort of People, inferiour to the *babas, illo quem*
 e, honoured with a publick allowance, a *dederas prae-*
 e, a Horse, and a Gold Ring, which was *reuntis equo.*
 unto them by the *Censors*. They were *Ovid. lib. 2.*
 ed to serve the Publick in War, and had the *Tristium El. 1.*
 y to wear a Garment of Honour, called *i. c. praeceun-*
aticlavium, as the Race of the Senators did *tis coram Sena-*
 another, named *Laticlavium*. Besids these, *tu in transve-*
 year, and pass before the Senate on Horseback, this was called *atione*; for the
 Read *Sigon. lib. 2. de Antiquo Jure Rom.* and *Aul. Gell. 4. c. ult.*
 there

Rosin l. i. c. 20.
Ad pileum vo-
caret, or vindi-
cta liberare, to
set at liberty.

An quis amplif-
simus. Gallie
cum infimo Ci-
ve Romano
comparandus
est? Cicer. pro
Fonteio.

The Citizens
of Rome were
either these
that were na-
med afterward
Liberti, or
*Cives honora-
rii*, who lived
out of the Ci-
ty, but had the
liberty of gi-
ving their suf-
frages, as the
Municipes, and
Coloni or *Cives
Cooptati*, as the
Foreign Nati-

there were the *Ingenui*, or Free-born: The *Libertini*, such whose Parents had been discharge their slavery; and the *Liberi*, and *Manu-Liberti*, that were freed from Bondage by Masters: The manner of it was thus: The Servant was brought before the *Prætor* by his Patron, who was to pronounce these words, *Hunc liberum volo*, giving a slit to his far Ear with a Knife. The *Prætor* after this strikes the Servant with a Rod called *Vindicta*, saying *Dico eum liberum esse Quiritum*. Upon that he received a Cap, or token of Liberty from his Master, and was immediately dismiss, and his Name was enrolled amongst the Roman People.

To be a Citizen of this famous City, was the highest honour unto which the Romans did invite Strangers, that had well deserved from many Kings and Princes have sought it passionately, because the Citizens of Rome did enjoy many noble priviledges, they did chuse the Magistrates, and it was not lawful to condemn them to death but in publick Assemblies of the People, and in their death they were distinguished from other men in the manner of it.

Persons who were admitted to be Romans, because of the good Offices done to the Republick, or *Cives inquilini*, or *Ingenui Cives*, as *Cicero* calls them. Roman Citizens at first were all honourable persons, but when the Plebeians had incroached upon the priviledges of the Senate, then all sorts of Mechanicks were admitted Romans Citizens. *Is Romanus civis videtur, qui militum, qui tribunus, qui honorum potestatem est adeptus.* See *Sigon. de Romano. cap. 1.*

CHAP. IV.

Of the Marriages of the Romans.

BEfore we mention the Burials of the Romans, I think it proper to speak something of

marriages, and of the Ceremonies, observed by them on such solemn occasions. All civilized Nations have been religious observers of a form, and manner of joyning of Men and Women together, to prevent the great disorders which might otherwise happen, and which Nature teacheth us to abhor. They have all thought that it concerned the good and nobleness of our kind, that the Male and Female should not come abruptly together, led only by their brutish appetite, as the unreasonable Beasts, but that they should observe *decorum* in this weighty business.

The Ceremonies of the *Jews*, *Turks* and *Greeks*, and all the Eastern People have been related in former Treatises: we shall here only set down the Customs of the *Romans*, and some few particulars of the *Greeks* manner of Marrying, mentioned by their Authors.

The *Romans* were wont to seek the Women in Marriage, from their Tutors and Parents, after that they had obtained the Virgins consent. Then their desires were granted, the Father did solemnly promise their Daughters in Marriage, and the Man did likewise engage himself. When the Age grew corrupt, for the more security, they did write these Contracts or Promises of Marriage in Records, called *Tabellæ*, and certain Witnesses, named *Signatores*, did subscribe to them. The Bride-groom did then offer to his future Spouse Gifts, as well to confirm her in the opinion of his Affection for her, as to oblige himself the more to the accomplishment of Marriage. He did also deliver or send unto her an Iron or Golden Ring, to express that lasting Unity which should be between the Married Couple; and the Spouse did put it upon that Finger of her left Hand, that is

Τὸν Κεφάλαιον
κεντρὸν ἔχον,
Prov. To be
happy and suc-
cessful in
Wooing.

This was
call'd *spondere
filiam*, and *stipulari*. Unde
sponsus & *sponsa*, two per-
sons betroth-
ed.
Tabulæ Nuptiales.

Annubus pronubus vocaba-
tur. There
were two
sorts of wives
in Rome. *Mater
familias*,
who was mar-
ried coempti-
one, and *Ad-
trona*, who
was married
otherwise.

*Mense Maio &
mense Janua-
rio nubunt
ma.e,*

*Nuptia from
Nubo, because
the Virgin did
appear co-
ver'd with a
Yellow Vail.*

Coemptio.

*Vine mibi esse
pater famili-
as ? Ans. Volo.
Vine mibi esse
mater famili-
as ? Ans. Volo.*

Sigon. l. r. c. 9.

*Farreatio, or
Farracia,
Marriage.
Diffarreatio,
Divorce.*

next to the least, because there is a Vein in which hath a direct conveyance to the Heart. Afterwards they appointed a day for the Solemnity. They were superstitious in the choice of Time, for they imagined many days, as in the Month of May, and the Nones of every Month, to be unfortunate seasons for Marriage. Now there were three several kinds for Marriage, *Usus*, *Coemptio*, and *Confarreatio*; if the Woman did join herself to a Man, with or without the consent of her Parents, and abode with him constantly a year without interruption, she then became a lawful Wife, *usu* by use. When she was thus married, the custom obliged the Man, to carry her away, or snatch her out of the bosom of her Mother, with a seeming violence, and the Virgin did feign an unwillingness to depart. This was an ancient mode of Marrying, established by *Romulus* after the Ravishment of the *Sabines* Daughters. The next manner of Marriage was by Buying; for the Woman delivered to the Man a piece of Money, using a certain form of words to require his consent, which he declared saying *Volo*. She likewise did express her Will by the same word. Afterwards the Man took her into his possession by joining hands. This Ceremony gave the Woman right to all her Husband's Estate, therefore it was the custom, when she enter'd into his House, to say, *Ubi tu Caia Ibi ego Caia*. The other manner was *Confarreatio*, so named, because the Married couple publicly eat together of the same Consecrated Bread, before ten Witnesses, before the Altars of the Gods and the Chief Priests. This was the most Sacred kind of joining in Marriage. Now before they came to this performance, they

consult the Augures, and imploy the Sooth-
 ers to know the Pleasure of the gods. After-
 d they met to accomplish the Marriage, and
 the Virgin did commonly appear covered
 with a Yellow * Vail, and the Man with a Javelin
 in his hand. With the point of it, he parted the
 top of his Spouses Head, to express how she entred
 under the protection of *Juno*, unto whom that
 upon was consecrated. After these Ceremonies,
 they Crown'd the Bride with Water-Cresses, and
 clothed her with a short Coat, called *Tunica*,
 girding her about with a Woollen Girdle, which
 was not to be loosed until she came to Bed. Three
 Bride-men were usually appointed to conduct her
 home; two to lead her, and the * other to carry
 a Torch of Whitethorn, or of Pine-tree towards
 the evening. *Plutarch* speaks of five Torches that
 were usually carried before the Bride when she
 went to her Husbands Dwelling. At the entrance,
 she was appointed to besprinkle her with Wa-
 ter, and she was obliged to anoint the Posts of
 the Door with Oyl. Then the Bride-men lifted her
 over the Threshold, and the Company did cry
 out with a loud voice, *Thalassio, Thalassio*, to
 congratulate her arrival. In her going thither,
 Instruments needful to Spin, were carried
 before her, that she might not flatter her self, with
 hopes of an idle life. The Keys of the House
 were presented to her at the Entrance, that she
 might thereby understand how the House was
 committed to her Care and Government. It was
 the custom to offer to the Bridegroom, and to
 the Bride, at this time, Water and Fire. At their
 arrival, the Bridegroom did welcome her and her
 Friends. The Bridegroom gave Nuts to the Children; therefore
Virgil saith
Virg. marite nuces.

Plin. l. 21. c. 8.
 * called *Flam-*
meum.

Hasta calibaris
Juno is called
Dea Quiris or
curis, which
 signifies also
 a Javelin.

*Some say
 that four
 Torches were
 carried before
 the Bride,
 hence is *ducere*
uxorem, to
 marry.

The Torch is
 named *Tada*,
 or *faces juga-*
les, hence the
 Marriage is so
 called.

Unde uxor,
quasi unxor.
Pronuba nec
castos accendit
pinus honores.
Liv. l. 1. Virg.
Tralatâ metuit
contingere li-
mina plantâ.

Lucan.

They did pray
 to the gods,
 mentioned

Book I. ch. 14.

The Water
 and Fire was
 to be touch'd
 by both, *Pla-*

Virgil saith

Rescennina
Carmina, were
the obscene
Songs of Mar-
riages.

Dona Nupti-
alia, are also
Tokens sent
by the Men to
their Sweet-
hearts. The
Greeks had al-
so their *ἐπι-
γάμια* *swags*,
sent to the
Bride by beau-
tiful Youths.
Alex. ab. Alex
lib. 2. cap. 5.

*When all the
Marriage Ce-
remonies
were not per-
formed, the
Marriage was
called *Nuptia*
inupta, *dotem*
dicebat; or
promittebat.

Friends with a Supper according to his quality and then the Bride was carried to Bed, the Image of several gods leading the way before into the Chamber. The next day her Friends did send to her Gifts and Presents; they were called *Nuptialia dona*. And the Husband did make merry with his kindred, This was named *Repotia*. This was the usual manner of Marrying of the Romans. There were several Laws enacted to tie Men of ancient Nobility not to disgrace themselves by Marrying with the vulgar sort.

In the time of *Romulus*, they did not observe so much Ceremony in Marriage: For the Bridegroom and his Bride, declared their Union, and performed what was required by sharing in the same Bread and Water. The *Lacedemonians* also Marry, by eating a piece of Bread, that has been divided by a Sword. Some other *Greeks* accomplished this business, only by joyning of Hands or by drinking to the Bride in a Cup of Wine: But all Nations have observed an Order and Ceremony in Marriage, without which no Union of Man and Woman was lawful. The *Greeks* in some places did bring the Bride home to her Husband in a Chariot, and then at the door burnt it, to show how she ought not from thenceforth to go so much abroad. Before the *Romans* made any contracts of Marriage, they did know the Virgin's Dowry or Portion, which was first * promised to the Father. All Marriages in *Rome*, were performed in the Evening when it grew dark.

CHAP. III.

the manner of Divorcing the Roman Wives.

Marriage is a Union established upon a mutual Promise of Love and Loyalty, as well upon the Laws of Nature. Reason and Religion recommend unto us, the preservation of it, of that good correspondency which proceeds from it. But when this moral union is dissolved only by an apparent breach of Promise, but by a Destruction of those things, which did cause and entertain it; when Chastity, the Principle, upon which this kind of Union is founded, is banish'd from the Marriage-Bed: it is not lawful for a Man to dismiss his Wife, Christ taught it so, and all the Laws of the World have confirm'd it necessary in such a case, to give way to divorce. But because Men might not upon every slight occasion, and every frivolous distaste resort to this extreimity, the Laws have provided Ecclesiastical Courts, which are only able to judge of the Truth of such Reports and Misriages. Amongst the Romans, the Censors only declare the lawfulness of Divorces: For before a Woman was separated from her Husband, he acquainted these Magistrates with the Reasons of their Separation. Now Authors mention two kinds of Divorce; the one before Marriage, named *Repudium*, which often happened when the Senators did declare any Marriage to be likely unfortunate. In such a case, the Form of words used by the Men in dismissing the Women, was *Conditione tua non utar*. The other kind was pro-

The Natural Union may be discontinued, but never dissolved but by Death.

Val. Maxim. lib. 2.

Divorcium vel repudium mittere, or renunciare, or mittere nuncium to divorce.

Collige Sarcinulas dixit libertus & exiit
Juvenal. Sat. 6.

Gel. lib. 17.

Var. Sigen. l. 1.
cap. 9.

Macrob. l. 1. c. 3

Tabulas quoq;
fregerat. Juv.
Sat. 9.Tacit. l. 11.
Annal.

perly called *Divortium*, which was after Marriage and all the Solemnities of it. And as there were three manners of Marriages, there were also three ways of Divorcing. *Usurpatio usu capionis*, which was, when it was proved that the Woman married *usu*, by use only, had been absent from her Husband three nights in the first year, it was lawful for any, or for her Parents, *usurpare eam*, to take her to themselves. *Diffarreatio*, which was performed in a kind of Sacrifice, in which they acted contrary to the *Confarreatio*. *Remancipatio*, when the Man restored unto the Woman the price of Money which had been given to buy him. The Man did then say to her, *Res tuas tibi habere*, *Res tuas tibi agito*, meaning her *mundum muliebrem*, her Cloaths and Goods. It was also the custom in such cases, to break in pieces the Contracts of Marriage, to restore the Dowry, to take from the Man the Keys of the House, and to put her out of Doors.

CHAP. IV.

Of the Funerals of the Romans.

IT appears by the Ceremonies observed at the Funerals of the Romans, and by their care of the dead Bodies of their Friends that they had some small hopes of a Resurrection from dead; otherwise they would not have been so mindful of the preservation of the Ashes of the deceased, nor so Religious, in causing the Relics of the dead to lye peaceably in their Graves, without disturbance. However the corruption of

may have defaced out of many of their minds, expectation of that wonderful effect of Omnipotency. We may nevertheless see how either Nature or Reason did persuade them to these performances or Funeral Rites which suppose a Resurrection from the dead, and a future appearance of our Bodies. This may better appear by these following Customs of the Romans. When a person was ready to expire, all his Friends and Neighbours did throng about his Bed, the nearest blood opened his own mouth, and received into it the last breath of his expiring Friend; and shut his Eyes when he was dead. Seven days were commonly appointed to keep the Body, before they burnt it; during this time, all the Friends and Friends-women went to meet about the dead Body, and frequently to call upon him. And the Pollinctor did wash it carefully over with clear water, and anoint it. Afterwards they carried the dead Body to the entry of his Gate, placing his Feet towards his Face towards the Street, in the Robes that came his degree and quality; near it an Altar was erected, to offer Incense for the Soul of the deceased, and the Doors were hung with some exhibitions of Mourning. The Noblemen had their Houses covered with Cypress branches, because this Tree is dedicated to Pluto; and because it is of such a Nature, that when it is once cut, it never bud again. When the eighth day was come they sent a Cryer about, to invite the People to the Funeral, which was called *indicere funus*. *Excipiebat habitum morientis & sugillabat. i. e. claudibat digito oculos vel premebat.* He did receive the breath of the dying person, and shut his Eyes. They anointed the Body with Honey and melted Wax. *Cael. Rhodig. l. 23. c. 27.* This is called *Collocatio corporis*. *Quis est iste deus crepitus & mortuus ad ostium admotus? foras enim spectat.* *Senec. & Pers.* *Portam rigidos calces extendit.* This Altar was dedicated to Jupiter at the Entry of every great House. *Plin. lib. 16. c. 33.* They who had to provide for the Funerals, were call'd *Libitinarii*, because they belonged to the Temple of *Venus Libitina*, where the Urns of the Dead were deposited.

When

Fusta persol-
vere parenti-
bus. Is to per-
form Funerall
Rites to Pa-
rents Funerals
Exequia à se-
quendo.
Atrati.

Funera tacita
were without
Pomp, the
others were
named *In-*
distiva.
The Pile is
called *Pyra*;
when it burns
it is named
Rogus; after-
wards *Bustum.*
This *Pyra* was
erected in mo-
dum Aræ of all
manner of
sweet Wood.
Resin.

When all the People were ready to march the dead Body lying upon a Bed, adorned according to its quality, was carried out: The poorer were content with *Feretra*, a certain Bier. But the richer march'd the *Siticians*, who founded a Trumpet and a Pipe. They were followed by Women, called *Præfice*; their business was to sing the Praises of the dead, and to lament for them. The King did commonly bear the Body to the appointed place if the deceased was rich; otherwise the *Vespillones*, or *Vespæ*, performed this Office. In the Funerals of the Nobility, all the Ancestors of the deceased made of Wax, and all the manner of honour which he had deserved in his life, together with his manumitted Servants, did go before the Corps in great state. After the Body was carried, the next Kindred and Heirs of the dead followed in Mourning Apparel, the Men with their heads covered, but the Women uncovered in their robes, to the *Rostra*, where the Heir, or some for him, did declare the praises of the deceased. After the Oration they sometime carried the dead Body back to the House: But when it was enacted, that none should be heard in the City, except the Vestal Virgins, the Emperours and such as were deserved from the Publick a particular esteem for their worthy and generous behaviour, that custom did cease. When the Body was to be buried, they carried it from the *Rostra* to a Pile of Wood, raised on purpose; round about which the People; the Body was placed upon it, the Heir of the deceased, with his Face turned towards the Pile, did set fire to the Wood with a Torch. Whilst it was in a flame, the People filled the Air with lamentable Out-cries and Songs in honour of the dead. In the fire they did

Silver, Garments, and ſuch like things, the deceased made uſe of in his life time; and alſo as a ſign of grief, cut off the Hair of their Heads, and burn it with their Friends. It was the Cuſtom, before the Fire was lighted to ſhew unto him the Heavens, putting in his Mouth a piece of Money, which was to be given by him to *Charon*, for his paſſage into the Fields. As the Fire was burning, they gave ſatisfaction to the Infernal Gods: to give ſatisfaction to the Infernal Gods: sometimes for the ſame reaſon they executed Slaves and Captives in honour of the deceased; but when they were wanting they did tear their own ſkin, and cut their ſides to pleaſe the Infernal Spirits. Afterwards, the effuſion of Blood was prohibited to Women, ſo much expreſſion of ſorrow. When the body was conſumed, a Priest collected the Aſhes of the dead Body, which he did three times ſprinkle or purify with fair water, and then laid them up in a Pitcher, named *Urna*. Towards one of the mourning Women did cry with a loud voice, *Illicet*, that is, *Ire licet*, It is time to depart: When this was heard, the many did take their farewel of the Relicks of the deceased, by crying three times, *Vale, vale*, adding this expreſſion, *We ſhall follow thee* in order that Nature ſhall appoint. This being ſaid they departed, either to their Homes, or to the Houſe of the deceased, where a Supper was ſerved for all his Friends and Relations; and ſometimes the Air cauſed ſome raw fleſh to be rendred to the poor, this was named *Viſceratio*. And the Houſe was cleaned by the *Eviceratres*, and

This piece of Money is called *denarius* hence the Proverb. *Ex-pedire Dana-rem*, to prepare to die. *Busuarii. Alterum pedem in Charontis cimba habet.* He is near death. *Liv. lib. 23. Mulieres Genas ne radunto, neve leſſum funeris ergo habento. Leſſus, is exceſs of grief and lamentation. Virg. l. 6. *Æn.**

Or *Denecales*.
When these
Ceremonies
were omitted,
the burying
was named
*Sepultura in-
sepulta*.

a Vacation time was appointed for the
sticks, called *Denicales feriae*; besides the
had Plays celebrated for their sakes, and
Sepulchres erected, in which their Urns were
ced. After the Funerals, the Widows were
manded to mourn a whole year, during which
it was not lawful for them to receive another
band: And if they did, they were lyable to
Law:

Ἐργατα ἦδη γῆ καλυφθῆναι νεκρὰς
Ὅθενδ' ἔλθον εἰς τὸ σῶμα ἀφικέτο
Ἐνταῦθ' ἀπελθεῖν, πνεῦμα μὲν πρὸς αἰθέρα
Τὸ σῶμα δ' εἰς γῆν.

Owls, Crows, and Ravens were unlucky
they were esteemed the fore-runners of Death.

Ovid. Met. l. 9.

— ter omen —
Funereus Bubo, Lethali carmine fecit.

CHAP. V.

Of the Apparel of the Romans.

Nature recommends unto us Apparel,
necessity doth oblige us to make use
that it might protect us from the violence of
and cold; But Reason and Decency have
Men several sorts of Habits, to distinguish
and their Qualities. The Romans and all
lized Nations have had different kinds of Clo
ing, according to the degrees of Men among
None but Barbarians, and the Savages of
can quarrel at this laudable custom intro

ft us. But I shall not undertake in this place
ify the distinction of Apparel from the
n scoffs, and ridiculous aspersions of some
ft us: It shall suffice to tell you how the
and Women were cloathed amongst the
s. These were the most noted Robes of

um, was a Cloak in use amongst the Greeks.

um, a little Cloak.

phitapæ, Vestments having a Fur on both *Rosin*.

um, was a Coat of the Soldiers, put over
Armour.

amys, was a short Coat used by Soldiers and
en.

ula, a Cloak for the Rain.

lo Lana, and *Ricinium*, were Garments of
rs.

acula, was a Waistcoat or Shirt.

agium, a precious under Garment.

parum, a pair of Drawers open at the
such as the Eastern People and the Moors
ar.

basus a rich Cloak.

agulum, was a Garment to lye upon, as a
t, &c.

acula Cblamys, was worn by the Roman
ten until the thirteenth year of their age.

The first Garments were made of Skins. The

en Worthies are often represented cloathed

this kind of covering. But there was a great

ence in the Vestments of the Ancient Hea-

the Greeks did wear a *Pallium*, and from

they are called *Palliati*; the Romans a

Toga, therefore they are stiled *Togati*;

of the Gauls Breeches, which gave them the

name

Terra maris;

uictus hostis

Punico, lugu-

bre immutavit

Sagum. Horat.

lib. 5.

Sagum ru-

brum erat.

Just. Lips. l. 2,

de milit.

Rom.

Vocabatur e-

phebica Cbla-

mys. Apul.

Martial. l. 12.

Epig. 83.

Justin. l. 2. c. 2.

Pellibus &

laxis arcent

malâ frigora

brachis. Ovid.

Trist. lib. 3.

Eleg. 10.

Tunc igitur

pelles, nunc au-

ram & purpu-

ra curis exer-

cent hominum

vitam. Luc. l. 5.

* A difficult
business.

Therefore ad
saga ire is to
go to War.

Mulier Toga-
ta, a Whore.

It was of a
perfect white,
therefore na-
med *para*, it
was a badge of
liberty, there-
fore called
libera.

* *Dea Juventa*
Dion. Halicar.
lib. 7.
Sueton. in
Tiber. cap. 15.

name of *Braccati*. Every Nation scorned to
row their Habit from anothers Invention.
be desired that our *English Nation* had the
nerosity; our Tradesmen would not send
into *France*; to fetch from thence their rid
Modes. I could wish, for the benefit of our
try, that the Women would also find ou
* Mode, which might so please their fancy
they might not change every day, and en
needy Strangers, when so many skilful and
Natives want Bread for themselves and Fa
only for want of that esteem which Strangers
got amongst our Ladies.

The *Romans*, as the *Spaniards*, did wear
of Habit, only their Magistrates and Per
Eminency, had the liberty to carry on the
ments the Badges of their Office. It is tr
War they did take a *Sagum*, a short Coat
tioned before, which was more conveni
them to handle their Weapons. In Peace th
wear their *Toga*, and the honest Women
Garment called *Stola*, only the new married
men, of an ordinary Estate, did wear a *Toga*
and when Youths were escaped out of their
hood, they were admitted to wear this *Toga*
which was also firnamed *Recta, Libera*, or
The Persons of quality put it on with much
mony, and rejoycing. It was the Custom
it, and put it on first in the Market-place, and
the Youth who was stiled *Tyro*, carried a
of Money into the Temple of the * *Goddess*
Youth, as they did when Children were
to *Ilithuya*; and when they did dye, to *Vener*
bitina. The young Princes were wont to
Largeesses and Plays to the People on that
Seventeen years of age was the usual time to

Badge of Manhood, sometimes sooner at
 ten years old, and sometimes before, as the
 ns were eminent in quality they claimed to
 selves more liberty, than the common in this

Before, the Children did wear a Gown
 red with a Purple Lace, and therefore it was

Prætexta. The young Virgins had a Gar-
 of that name (until they were married) with
 small difference in the make. And the Ro-

Magistrates were distinguished also by * *To-*
texta. Therefore *Valerius Maximus* informs

how they lay down their *Prætextam*, which
 their Garment of Joy, when they were

so sad an Office, as to condemn a Man to

toga purpurea, was an honourable Gown of
 e, which the Roman Senate did commonly

as a Present to Foreign Princes, in token of
 dship.

toga fordida, was in use amongst the Rascali-
 who could not be at the charge of white

ns. And when any Noble-man was ar-
 ed for his life, he appeared in such a foul sort

arment, to move his Judges to pitty his con-

toga pulla, *atra*, or *lugubris*, was a mourning
 n used in Funerals. When the Empire at-

ed to its greatest power, the common sort did
 this dark sort of Garment, and the richer

her called *Candida*, which was of a shining
 e. But we find that this latter sort was car-

by such as pretended to Offices and eminent
 ploys in the Common-wealth. That all the

ple might understand who they were, that did

Suet. *Plaut.* wittily speaks of this white Gown, *Qui vestitu & cre-*
culant sese. In Aulular. Act. 4. Sc. 9.

* *Annus tyra-*
cinti.

Plin. l. 8. c. 48.

C. Tacit. l. 3.

Annal.

* *Sacra vestis*
vocabatur.

Apian. lib. 2.

cap. 12.

Curia prætextio

quæ nunc nitet

alta Senatu.

Propert. lib. 4.

Eleg. 1.

Lis nunquam,
toga rara, mens
quieta. Mart.
lib. 10.

Opera togata
vocantur pub-
lica. Martial.
lib. 3. Epig. 49.

Hence it is
 that *pullati*
 signifies some-
 times the poor
 and *candidati*
 the rich.

Pullatorum

Qui vestitu & cre-

desire

None was admitted among the competitors, but such as were judged worthy by that Magistrate, who did govern in the Assembly.
* That is *Nomenclatio*.

desire the Office, they took upon them *Candida*, and therefore were named *Candidi*. Hence it is that a Competitor, or a Student in Science, is called *Candidatus*. Their custom at such times to appear humble before the People, and to salute every one,* calling him, by his name, and that they might the better know the name of every Roman Citizen, they had some daily acquainted with the People, to suggest them their names, who was called *Nomenclator*. They did besides to win the Peoples favour distribute Money, which was called *Congiarium*. Certain Men named *Sequesters*, or *Divisores*, cause they were to be elected by their suffrage and plurality of voices.

Toga picta, was used by such as were in triumph after some notable Exploits, and glorious Victories. Besides these Gowns, there was *Toga militaris*, which they commonly used in the Field, when their Armies lay in the Camp. *Toga domestica*, was a short kind of Gown proper to the House. *Toga forensis*, was another sort, proper to the Lawyers. It seems it was the neatest and most excellent kind, because they were called by excellency, *Togati*, who did wear it.

Under these Gowns, the Romans wore a Garment named *Tunica*, a close Coat much like unto our Doublets, with long Skirts; some without Sleeves, others with Sleeves; some proper to Senators, as the *Laticlavica*, adorned before with large studs of Purple, like Noble heads. Other belonged to the Roman Knights, as the *Angusticlavica*, a Garment enriched with lesser Ornaments than the former. The ordinary sort were plain, only such as were intended for Women, reached to the heels,

*Cedant arma
Togae.*

Or *Augustus clavius*. Hence they were named *Augusti-clavi*. It was called *Restra*.

as did belong to men, no further than the
or a little lower.

*Dum te posse
negas nisi Carā
Gellia lato*

nupisti Gellia Cistifero, Marcial. l. 5: that is, a Priest of Cybele, who
try a *cista* where the mysteries of Cybele were hid from the People
l. 3. *adv.*

matia Tunica, was a beautiful under-gar-
sent by the Senate to the Princes who were
riends and Neighbours. It was so named;
e it was richly adorned with Palm-leaves
ld.

nicata Tunica, was worn by the most effemi-
ersons; we must also note that such were
ed with Silk, therefore *Sericatus homo*, or
atus, signifies such an one, because this
and that sort of cloathing was proper to
en.

Call'd *Mann-
leata* by *Plauti
Pseudulc.*

See *Tacit. l. 2.
Annal.*

the common People went abroad in *Tunicis*;
sons of Quality in *Tonis*; therefore *Tacitus*,
them *Populus tunicatus*.

bea, was an honourable garment which only
ime Officers of the Roman Empire did wear.
s like unto our Robes of State. There were
sorts of them: The first, all of Purple, was
ated to the Gods. The second, of Purple,
a mixture of White, was the Garment of
s, and after them of the Consuls, when they
n their Tribunals in the Army. The third,
of Scarlet and Purple woven together. The
rs were cloathed with it, when they made
Observations.

ne Women had some Garments, a little diffe-
d from the Mens; as their *Tunica*, which
eir Faces in publick, whereas the Whores, discovered their Shoul-
See *Horat. Matrona prater faciem nil cernere possis, cetera ut Latia est;
a veste tegentur.*

The virtuous
Women did
shew nothing

Call'd *pallium*
or *palla*, quia
palam gestaba-
tur. Rosin.

Or a pair of
Drawers.

* It was na-
med *cestus*,
from hence is
incestus.

Αὐτὴν ὀνόμαζον.

Hom. l. 11. Od.

Or *Calantica*.

Called in Greek
σεβήριον.

From hence is
Flammearii,
such as did
make this at-
tire, *Nubentes*
flammeo vela-
bantur.

Copa, was the
covering of an
old Woman.

* Called *crina-*
lis. *Ipsa caput*
distinguit acu-

Claud.

Cincinnatus &
calamistratus

homo, was a re-
proach a-
mongst the
Romans.

did fall down as low as their heels. They wore a kind of Cloak or Mantle as the Men. it hath been the custom of judicious people distinguish the two Sexes, by different kind of Habit. Therefore, as in Greece, and the Kingdoms of Asia, so in the Roman Jurisdiction Italy, the Women had garments peculiar to themselves, more for Ornament than use. Such their *stola*, which was a long Petticoat. *Indumentum* is an under-garment proper for Women, as *fulcrum* for Men; *Supparus*, was a kind of underment, by which some understand a Smock. *Capitium*, was an Ornament of the head. * *Zona*, the Girdle which they did wear, until they married; hence comes the phrase *Zonam* to deflower a Virgin. * *Mitra*, was an Ornament of the Head, proper to Women. Their Hair tied up with Ribbons called *fasciae*, *teniae*, or *Reticulum*, was another attire of the Head; as *Rice*, or *Riticle*. When they went to be married they had commonly a certain Veil called *Flammeus*. And as our Ladies in England, the Roman women were careful to make use of such comely ornaments, as might rather add to, than diminish from their Beauty. These things were commonly used for that purpose; * *Casone*, was a Bodkin of the Head, *acus cum margarita*, was a long Pin with a Jewel at the end, such as the Morisco Ladies wear in Barbary. *Calamistrum*, was an Instrument made to frizzle the Hair. The Women commonly adorned their Hair with Jewels and Pearls. — *Perque caput ducti lapides, per colla, per an-* They had amongst them Tire-women named *Psecades*.

The Men, unless such as were sick, went about the Streets with their Heads uncovered.

is it be in the Rain, and violent heats, then covered their Head with their *Toga*. Of an it is reported, that he would never suffer head to be covered in the coldest or hottest weather. In Journeys they covered themselves a *Parasol*.

The Romans did wear two kinds of Shooes, *Solea Calceus*. *Solea* was like the Sandals of the *Chins*, the bottom of a Shooe, tied with leather straps about the Toes and Heels: It is called *and crepidula à crepitu*, from the noise that it made. The Shooes were either *Mullei*, *Lunulati*, *Perones* or *Cothurni*. *Lunulati calcei*, were in Shooes that did represent upon them, or on them, the figure C, or a half Moon. It was proper to the Senators. *Ulcinati calcei*, were amongst the Soldiers; they were also named *Caligæ*. Many of these Shooes did come up to the half way, in the manner of Boots. Some adorned with precious stones, and other Ornaments, others were plain. But of all these kinds of Shooes and Garments, you may see more in *Pliny*, and *Dempsterus*.

Called *Psitafum* or *umbracula*.
Segmenta & longos habitus & flammea sumit. Juven. Segmenta, i. e. Ornaments proper to Women, Golden and Purple Girdles.
Non extrema sedet lunata lingula planta: Mart. lib. 2. Epigr. 29.
Sacri calcei, were worn only by Priests.
Caligati homines are Soldiers. *Suet. l. 2. c. 25.*
 Women wore white Shooes, and Men black.

CHAP. VI.

Of the Customs of the Romans in Eating.

In every Countrey there is a great difference, in the manner of lying down, and taking those things, which are necessary for our sustenance. The *Turks* feed sitting, as *Taylor*s. The *Jews* did as *Cæna* a Supper in the Evening, *Comessatio* is properly a drinking supper which was much used in *Rome*.

Jentaculum is a Breakfast,
Prandium a Dinner taken about Noon,
Merenda a

lie down upon Couches made on purpose. Europeans commonly eat sitting at Tables. my design in this place, is onely to describe Roman manner, and to mention those words which may give us a perfect understanding of Authors, which speak of their Banquetings Feasts.

The Men did eat but once a day at Supper, seldom twice, but no more: Children and Women did eat three times.

* It was as near the top of the House, as the *συνεδριον* of the Jews.
* *Penulam mihi scidit.*

* *Vix tangere vestem.* is to not make a man welcom.

Et cubito remanete presso,
Horat. l. 1.

The middle was the place of honour.

Et celsus medio conspectus in agmine Caesar.

Lucan. lib. 1. *Accumbebat uxor in gremio mariti.* See Ovid. l. 1. Amor.

4. Salt was placed upon the Table to sanctifie as well as to season meats, as Arnob. saith, lib. 2.

The place where they did eat, was named *naclum*, from *Cæna*; as our Dining-room, or Dinner; because the Supper was the chief Meal of the Romans, as our Dinner is ours. It was styled * *Triclinium*, from three Beds, which were placed round a little Table standing in the middle. Before Supper they commonly wash'd their hands and Face, changed their Cloaths, and took off their shoes, that they might not spoil the Carpet. When the Table was furnished, the Master of the Feast compelled all those that were invited, to sit or lie down, by * pulling their Garments with some kind of violence, which was interpreted an expression of kindness, and a sign of being welcome; * whereas if this action was performed with indifferency, and without earnestness, it was a sign, that the Master of the House did not desire the company of such an one. Such as came of their own accord, & without invitation, to a Supper, were named *Musca*, Flies, or *Umbra*. The Guests commonly lie upon the Bed, leaning upon their left elbow, with their upper part raised up. There were two or three on every Bed; the one at the upper end, the next had his head leaning on the others Breast, so was it of the third. In public Feasts, where many hundreds were invited,

were made capacious, and fit to hold four or at a Table. When they were thus ready for Victuals, they adorned their Heads with bands of Roses, and other pleasant flowers, to sh the Brain, and preserve it from the ill consequences of the excess of drinking, and the power-operation of the Wine. They did also for purpose, bind their Heads with fillets of Wool Linnen to stop the Veins of the Temples, th convey up to the Brain evil vapours, that rb it. They did sometimes make use of Cole-leaves, when they were resolved to drink n; for as our learned Herbalist hath taken ce, there is no greater Enemy to Wine, or to perations of it, than Colewort, and Cabbage. r Supping-room was usually adorned with thephies and noble Relicks of their Predecessors, e other part of the House named *Atrium*, was their Images.

Hungry Fel-
lows who
were nimble
at their meat,
were said to
have *salceatos*
dentes. *Dempst.*
Unguentum
fateor bonum,
dedisti convi-
vis here, &c.
Mart. lib. 3.
Ep. 12.
It was the cu-
stom to a-
noint the head
in Banquets,
cella, the But-
tery, *à celan-*
dis rebus, was
joyning to the
Triclinium.
Seneca.

Vel tibi Medorum pugnaces ire per hostes,
Atque ornare tuam fixa per arma domum.

Propert. lib. 3.
Eleg. 8.

In all stately Suppers, there were three ser-
or parts: The first was called *Gustatio*, *Ante-*
or * *Promulsis*. It was composed of such
es, as did whet the appetite, and prepare the
ach for more corroborating Meats. The
ts most in season, were then served on the
e with Eggs, Sallads, Oysters, Sparagus, &c.
second Coarse was named *Cæna*, because it
the chief part of the Supper, and the principal
of it was called *Caput Cænae*, or *fundamentum*
as the first was the *Proemium*, and last
Epilogue. In the last Course, they presented
n the Table all manner of Fruits, Cream, but
especially

* *Quia dabatur*
ante mulsum,
antiquis non
nisi mulso pri-
mam sitam se
dabant. *Rosin.*
lib. 5. cap. 29.

From hence is the Proverb * *ab ovo ad mala*, from the beginning to the end.

Nevertheless they did blame Luxury and Gluttony; the Gluttons were surnamed *Asini*.

Phænicopters, mentioned by *Sueton*, are called by our English in *Tangier* Bee-eaters, they do come every Spring in pursuance of the Bees to devour them.

* *Mercurii* for *Mercurius* *vocabatur*.

especially Apples, as they did Figs in the * Their Suppers were so ordered that there was convenient time between each Course to discourse of pleasant matters. It was not lawful to meet any sad accident at such seasons, because there was nothing that helps digestion so much as mirth, nothing is a greater impediment to a right digestion of meats, than sadness. They did therefore remove from the Table all melancholick humours, such things as might excite them.

In the flourishing state of the Empire they were very expensive in their Suppers. *Vitellius*, as *Plinius* informs us, had a Supper where two thousand rare and foreign Fishes were presented at the Table and several strange Birds fetch'd from the Straits of *Gibraltar*, by Gallies sent on purpose to transport them to *Rome*. And that they might not burden their Stomacks, with too great a sort of meats, and neglect others more pleasant to their palates; it was sometimes the custom at the entrance of Supper to give unto every guest a little note of the Names of the several Dishes prepared for them. There were several Officers appointed at Feasts, named *Magister scissorum*, *Diribitor*, *Scissor Chironomantæ*, *carptor*. *Structor opsonii*, was the Garnisher of the Feast, who adorned the Dishes with all manner of Flowers and pleasant Garnishings. It was also the Carvers and Garnishers were instructed to behave themselves with Ceremony, by persons who made it their profession to shew such as were to learn. Now in every Feast there was * a person for *Mercurius*, whose Image was placed at the entry of many Houses, as we have already taken notice. And that they might please the Ears with grateful sounds, as well as the Palate with

4. it was the custom to have a Consort of *Sportula*, was
 tick; some of their Instruments were named a Basket out
aulæ; the word doth make many conjecture, of which meat
 Water did contribute to the sound, but I the People: It
 er Imagine, that they were such kind of In- is taken for an
 nents of Musick as they used at Sea, to en- imperfect
 age men to fight, or to drown the noise of meal, whereas
 g Soldiers. Our Trumpets, in which some *cœna recta* was
 ur Nation do much delight, are derived from perfect Supper
Romans. as also *cœna*
 in their Feasts, they had pleasant Boys out of *dubia*, in which
andria, and fair Girls, to give them all man- there were so
 of delights, which they fancied. The Girls many Dishes,
Cadiz in *Spain* were famous at *Rome* for that the guests
 sportful humour, which they expressed in did scarce
 Banquets. At such times they made use of know of which
 y sorts of Vessels to drink. It was a common to chuse.
 m, to have a Horn enrich'd with Silver or *χεύστρον κα-*
 d, but their common drinking Vessels were *εδs. Murrhina*
 e of the Earth of the Island of *Samos*, of *pocula*, were of
 h-Tree, Olive-Tree, Glass, Crystal of Amber, Porcelaine, for
 k-Stone, Silver, Gold, precious Stone, and *Pliny* saith,
 ead Mens Sculs. This last kind of drink- that *Pompey*
 Vessels was in use especially amongst the was the first
 bians, and the barbarous Nations. For when that brought
 had destroyed their Enemies, they caused them to *Rome*
 r Sculs to be cleansed and tip'd with Silver, for out of *Parthia*,
 n to drink in. This insolent custom was sel- *lib 37. cap. 2.*
 a practised, unless it be amongst the *Getae*, the and *Proper.*
 ni, and other Northern People. These were *lib. 4. Mur-*
 names of their ordinary drinking Vessels: *rheaq; in Per-*
 ces *pteroti*, or *pinnati*, or *alati*, Cups with ears, *this pocula*
 la, or *Truella*, was a deep and a large Cup, *costa facis.*
 per for Husbandmen. *Phiala*, was a less *Scordisci in os-*
 o; *Cymbium* was like a Ship; *Scyphus*, was ano- *sibus capitum*
 sort of drinking Vessel, come from *Greece*, &c. *humanarum*
 They *bibebant avi-*
 dius. *Amn.*
Marcel.

Rofin.

*Dicitur Opimi-
anum Vinum,
quia Opimius
Consul morem
illum induxit.*

Tibul. l. 2. El. 1.

See Rofin. lib. 5.

*ποτήριον ἑ-
μῶν* is that cup
which they
did drink to
Mercury.

ὄνειδος πομπῆς
before they
went to sleep.

It is a kind of
Franginack.

*Virg. lib. 5. Au-
gustus ritus.*

*Honoraria &
Salutaria po-
cula vocaban-
tur.*

They did
chuse in all
drinking com-
panies a *συμ-
ποσίαρχος* or
moderator.

Plin. l. 14. c. 32.

They had several sorts of Wine in request at Rome. Some Wine they perfumed with smoak, to render it more potable and pleasant to the taste; but they doth not esteem it wholsom.

*Nunc mihi fumosum veteris proferte Falernum
Consulis, & Cbio solvite vincla cado.*

It seems they preserved their Wine a very long while with smoak; for some speak of Wine of a hundred years old. It may be that the Wine is not so old as the Vessels that were marked with such a Date. *Vinum Albanum* was very famous at Rome, as *Vin de la Guidad* is at Paris. *Guida* is a little Canton near Marseils, that yields most excellent Wine; it costs at Paris twenty shillings the Quart.

From the Romans is come the custom of drinking Healths, which was first a kind of invocation proper to their Gods and Emperours, whose names they often mentioned amongst their merry discourses with many good wishes. At the conclusion of their Meeting, they did drink the Cup of good Genius, which was the same with the *Jupiter Iospitator*, otherwise called *Poculum dei*. This custom was also among the Greeks.

Sophocl.

*Ζῶν ἐπαισίλυσσι καὶ διδὸς σωτηρίῃ
Σπυρδὴ τρίτῃ κρατῆρι.*

C H

CHAP. VII.

the Roman Assemblies, appointed for Publick Affairs.

THE Roman Assemblies were either *Concilia*, *Comitia à coe-*
 when there was a select number met toge- *undo.*
 or *Comitia*, when all the People were called
 the meeting. Of these there were three sorts;
ata, *Centuriata*, and *Tributa*, all of them
 named *Calata*; for a publick Cryer walk'd *Calo signifies*
 at the City, to warn them to an appearance. *to call.*
 The *Comitia curiata*, were, when the people
 separated into several Parishes called *curie*,
 consult of publick Business, and give their
 votes. The City of Rome was divided into thirty
 Parishes, or Parishes, by *Romulus*; afterwards the
 number increased, when Rome began to enlarge its
 and Dominion. Unto every Parish there
 a publick Hall, a Meeting place, or Temple,
 where the Parishioners did come together to per-
 form their Devotions to their Gods: Over every
 Parish an eminent person was appointed, as well *Call'd curia.*
 to keep the Inhabitants in order, as to see the
 worship of the Gods duly administred. These
 assemblies were first appointed by *Romulus*, to
 approve of the Kings, and chuse Magistrates, for
 Government of the Empire, and for the con-
 firming of Wills, which are to be signed in their
 presence.

All sorts of people belonging to the Parishes, *All Citizens*
 readmitted to speak their minds, and give their *of Rome.*
 votes, as private men, Magistrates, Senators, and
 generally

generally all Free-men, who did live within bounds of the Parishes. The place appointed their meeting, was the great Hall of Justice called *comitium*, near unto the publick Market. They assembled, when they were lawfully called by one of the Magistrates; and before that they came together, three *Augures* were to make Observation, and approve of their meeting, of the business, who were also to be there present. But in case any sinister accident happened, the people did then desire the chief Magistrate there present, *intercedere*, that is, to hinder the further proceedings for that time; for the Romans were extreme superstitious in the observance of Casualties.

The Suffrages anciently were delivered by voice; but afterward there was a Law made to expresse every ones mind in a piece of Wax called *Tabella*. If any Officers were to be chosen, they had as many as there were Competitors, they cast into a Pot that upon which the name of him was written, whom they intended to give their voice with their Vote. But if a Law was to be acted, every one did receive two *Tabella's* from the Distributors, named *Diribitores*; in one was *U R*, that is, *Ut Rogas*, in the other was great *A*. The former signifies a full assent to what was required, the latter intimates the contrary, for the letter *A* did stand for *Antiquo*. They put that which they did like best into a Chest, out of which they were taken to be numbred by *Nongenti*, or *Custodes*, certain men appointed for that purpose. The Voices were numbred, and the plurality did obtain their desires. The Common Cryer was wont to declare what had been decreed, or who had been chosen. It was

Velitis Jubeatisne Quirites, &c.

Is it your pleasure Romans, that such a Law should be made? Were the words used in the *Rogatio Legis*.

for any, except the chief Magistrates to
a Law. Only the Prætor, the Consuls, the
ex, the *Decemviri*, the *Triumviri*, the
tor, the Tribunes of the People, had this
r granted unto them. When they intended
ach business, they caused their Law to be
written in Tables, which were to be hung
publicly during three Market days, for all
to view, and consult about the necessity of it;
before he went so far, he ask'd the advice of
al Men experienced in the Laws and Customs
e Romans: He did sometimes employ the
res, to see how the Gods would approve of
and proposed the matter to the Senate,
ve their approbation. All these things being
rmed, the Magistrate did recommend at
publick meeting the Law to the people,
ading them to it by a Speech. Sometimes it
opposed by men of a contrary judgment.
s after that the business had been sufficiently
nined, they proceeded to understand the will
e people. In the mean while, it was lawful
ny of the Magistrates to forbid the exami-
on of the business, which they did always do,
n any body was taken with the Falling-sick-
at that time, or when the Magistrates
d any unlucky signs in the Heavens, or when
Augures did * bring word of any unfortu-
Omen, as of Thunder, which was always
med unhappy. When the Law was approved
is manner, it was graven in Tables of Brass,
laid up in the Treasury of the Empire, and
ished, by affixing it in places of resort in the

*Legis promul-
gatio dicitur.*

The Prayers
of the *Augures*
were named
effata, when
the signs were
not favourable
obnunciabat.

Prærogativa
curia, or *Tri-*
bus, was that
whose name
came first out.

It is called
Morbus Comi-
talis from
hence.

* That is, *de*
Cælo observa-
tio, or *Spectio*.

This is called
Nunciatio, *fer-*
re legem, *figere*
legem.

Renunciabant
Consulem, they
declared who
was Consul.

he *Comitia centuriata*, was when the peo-
were met together in Centuries, to give
their

They made a
prick at every
Vote, when
they did num-
ber them,
therefore pub-
licum punctum
is taken for
Suffragium.

Classici voca-
bantur.

From hence
are the divi-
sions of Scho-
lars in the
Schools, nam'd
Classes, and the
Authors read
by them, are
called classici

Authores:

Proletarii vo-
cabantur.

Centurionum
vitis, was the
Centurions

staff or rod of
command,

Rosinus.

Appian.

Perduellonis
reus, is one
guilty of Treas-
on.

their Votes. Now a Century was an hundred Men, belonging to one of the six Classes which *Servius Tullius* divided the Roman people into. This was done according to every man's Estate. The first Classis was the richest and the most sufficient; for none was admitted into it, unless he was worth above eight hundred Crowns, as a man of the second was to be worth above an hundred, so proportionably of the other Classes.

The lowest sort of people were named *tenuis homines*, men of a small Estate. In every Century there were many Centuries reckon'd; some men reckon'd 139 in all. When they were assembled, the plurality of Voices in the Century carried it; so when the Votes of all the Centuries were collected the plurality also carried the choice.

In every Century there was a judicious and virtuous person appointed, named *Centurio*, as in the Militia of the City of London, in every Company there is a Captain. There were many belonging to these Centuries, who did not dwell in Rome, but in places far distant from it: They

called together to elect their chief Magistrate. The first Consuls were created by them, the Praetors, Proconsuls, Tribunes, or Colonels of the Army, and several other Officers, chosen in these Assemblies, sometimes in the Centuries. They did also meet to judge of Crimes committed against the publick safety, as Treason.

When any person had disgraced the Roman name, and the Censor had taken notice of him, he was blotted out of the Roll of his Century, and had no more liberty to give his Vote in the Assemblies.

They all met with their Weapons outside the City, in a place dedicated to some God, called a hall.

ved by the *Augures*. The *Campus Mar-*
 large spot of ground given to the City by
Terratia, a Vestal Virgin, was the common
 ezvouz of the *Romans* on such occasions. It
 situate without the City, near the River,
 n it were many convenient things and places
 ercise Youth, in all manner of Martial
 s.)
 hilt the *Roman* People were thus assembled
 rms about the Tent of one of their chief
 strates, who was always to sit there as a
 e or President, there was a Flag hung out on
 op of the *Janiculum*, and a Guard of armed
 placed there.

*Mars augusta
 sui renovat
 suffragia cam-
 pi. Claud.*
 In this place
 were several
 enclosures, na-
 med *septa*, or
ovilia, to sepa-
 rate the Tribes
 and Classes.
*Et miserè ma-
 culavit ovilia.
 Rome. Lucan.*

Comitia Tributa, were the Assemblies of the
 ds or Quarters of the City. They did meet
 t in the Field of *Mars*, or in the *Capitol*, or
 ne *Circus Flaminius*, when there was urgent
 ion, and when the *Comitia centuriata*, or
 ta, were not permitted to assemble, either
 use of the unlawful days, or because of some
 nous signs in the Heavens, that threatned

CHAP. VIII.

Of the Roman Magistrates.

OME was at first a Monarchy. Seven
 Kings successively reign'd, until *Tarquinus*
Superbus, was banished for his licentiousness. He
 leavoured to recover again his Right, by the
 stance of the neighbour Princes: But the Senate
 and People did oppose him with so much animo-
 r, that he, and all his Friends lost their labour,
 in

in compelling them to receive him again. The *Romans* then agreed to govern their Affairs, in the manner of an *Aristocracy*, and partly *Democracy*: For the Senate and Supreme Magistrates rul'd in such a manner, that the people had a hand in most Affairs of consequence, that as the *Romans* were composed of several different orders of men, they could never submit to an *Aristocracy*, unless it had degenerated into *Tyranny*, as *Machiavel* observes upon *T. Livy*. This may easily appear by their frequent murmurings, and the seditions of the people, when the *Aristocracy* did gain upon the *Democracy*, and that the people felt themselves overburdened with cruel actions, and grieved at the severity of the Nobles, who kept not to the golden Rules of Moderation, which were able to preserve Peace, they did cast off all respect to their Superiours, and break out into open Rebellion. But all differences were ended again, when the people had obtained such privileges and fundamental Laws as might secure them for the future, from the usurpation of the better sort, and from those grievances of which they complained. The *Roman Empire* continued many hundred years in a flourishing Estate.

It is supposed, that this mixed kind of government was one of the main helps, to raise it to that excessive power, unto which it arrived in the time of *Julius Caesar*. For when there was a way open for every one to ascend up to the Supreme Authority, and that Virtue and courage were the great promoters to such an end, every one who had a little ambition in him, strove to excel in that which so well rewarded its owners with Honour and Profit. They did all endeavour to ascend

to the highest pitch of Glory, as their abilities give them leave, in obliging the publick In- by brave and worthy Exploits. But this kind of *tyranny* could not continue for ever; for in the course of time, it could not be but that some Member of the Commonwealth, must attain to a superiority in Power and Riches, which when it is powerful and obliging, it must needs make People forget the liberty to which they were born, and finally bring in a Monarchy. At first, in such a Republick, it could not but meet with opposition. In such a case, whatever side did get the Victory, the Publick was sure to lose its Freedom, if the opposition had been managed by the wicked it self, and such persons of integrity had been intrusted with the defence of Liberty, as they would not intend the making of their own For- rather than the maintenance of the univ- interest. Therefore, if either *Pompey* or *Brutus* were to overcome, it is imagined by all rational People, that they had never restored unto the *Romans* their beloved liberty, which they enjoyed before. The truth is, that then the Empire was grown so great, and the *Roman* Citizens so powerful, that if there had not been one above them, to moderate their pretensions, and keep them from Divisions, the *Roman* Empire had been often troubled with Wars. This was one of the reasons which *Cicero*, a wise Counsellour to *Augustus* the Empe- gave unto him, to dissuade him from resigning his Supreme Authority to the Senate and People. We all acknowledge, that there can be no Government so happy as Monarchy, when the Prince and People understand one another well, when there is a mutual correspondency between them, of Love and Obedience.

See this examined by *du Hailan* in the beginning of his History of France.

The

*Præfectus vel
tribunus Cele-
rum.*

The Roman Magistrates were either *Maiores* or *Minores*. The ordinary Magistrates of the first Division, were at first the King, the Captain of the Kings Guard; afterwards the Consuls, the Censors, the Prætors, the Generals, the Centurions, the Tribunes, the Governours of the City. The extraordinary were the *Interrex*, the *Dictator*, the Master of the Horse, the *Decemviri*, the College of the Army, intrusted with the power of the Consuls, and the *Triumviri*.

The Under-Magistrates, commonly called *Magistri*, were the Treasurer of the City, the Tribune of the people, the Curates or Overseers of the Tribes, the *Ædiles*, &c. These several sorts shall describe in order, with the rest of the Under-Officers chosen upon special occasions. While the Kings reigned in Rome, there was an absolute Monarchy, they made Laws with, or without the consent of the people. They had a Guard of young Soldiers, called *Celeres* from their swiftness, or *Trosculi*, or *Flexumines*, to attend upon the persons. Their Chief Commanders were the *Præfectus*, or *Tribunus Celerum*. He was next in place and dignity to the King. Besides these the Prince had twelve Men to wait upon him, called *Lictores*; their Office was to punish the Offenders, and put in execution the Kings Commands. When he went abroad, these men were to march before him, and to carry the *Fasces*, the bundle of Rods and the Hatchet, which was bound up, and appearing at the top of them. These different sorts of Instruments of Justice did intimate, that the Offenders, were to be chastised with mild punishments, with Rods; and others, when there was no other remedy, were to be cut off with the Hatchet. This bundle of Rods, with the Hatchet,

always carried before the Consuls, and o-
Supreme Magistrates of the Romans. The
had Ornaments to distinguish him from the
of the people; for he was cloathed in a
ole Gown: When he did Justice, he sat
Chair of State, called *Curulis*, or *Eburnea*,
vory, with his Guard of lusty and Noble
ths, mentioned before, about him, who were
en out of the best Families of Rome, and re-
mended, by the suffrages of the people to
upon the Prince. They were armed with
kind of Weapons, as His Majesties Pen-

Fasces deponere,
to lay down
his command
Fasces abro-
gatis, the au-
thority being
taken away.
Plutarch. in
vit. Romul.

he Roman Senate was first elected by Romu-
to assist him in the management of Affairs
ate, and in the Government of the City,
he was employed in continual Wars with his
ighbours. He caused an hundred of the most
cient and wisest Men to be chosen out of every
e, and to meet together about the publick Bu-
s: This Assembly he called the Senate. After-
ds, when his Subjects increased, by the conti-
coming in of Malefactors from amongst his
ighbours, who sheltered themselves in his
e, from the pursuance of the Justice of their
ntrey; and when he added the Subjects of
us, the King of the *Sabines*, to the Inhabitants
Rome, he chose one hundred more of the No-
Persons to the Senate. *Tarquinius Priscus*,
ngratiate himself with his people, admitted
hundred more, so that then there were three
dred in all. About the time of the *Cæsars*,
e were about a thousand Senators. They were
etimes elected out of the *Plebeian* Families;
as an Author informs us, they were in such
s to be first ennobled, and made *Patricii*, be-

T. Livius, l. 1.
Dion. lib. 1.

Patres vel Sen-
natores voca-
bantur ob æ-
tatem.

Dionys. lib. 2.

Sign. l. 2. c. 2.

Allecti vel Pedarii Senatores, were mean and poor Senators.

Plutarch. in vita Pyrrhi.

They did say
hec bene fit,
Sueton. c. 25.
in Aug.

As theresolves
of the People
were called
Plebiscita.
Polyb. l. 6.

fore they could be admitted. The usual custom was, to chuse a Senator when any was wanted either out of the *Equestrian* or *Patrician* Family. None was to be admitted into this Venerable Assembly under the age of twenty years. There was some distinction in the Senate; some were called *Senatores majorum gentium*; they were of the Race of those who had been chosen by the Kings. Others were named *Senatores minorum gentium*; such were of the posterity of those who had been promoted to this honour by *Tarquinius Priscus*, when the Kings were banished; they were all called *Patres conscripti*. The Chief of the Senate, who was appointed by the Censor, was to be chosen out of their number, who had been a Consul or Censor. He was then stiled *Princeps Senatus*. The Prince of the Senate, because he acted as a President of this wise Assembly. It was a Venerable Company in the beginning of the Roman Empire. The Ambassadors of *Pyrrhus King of Epirus* told him, that the *Roman Senate*, *βασιλέων πολλῶν συνέδριον*, a Company of many Kings. They were mightily esteemed all over the World. It was a great crime to offer an affront to them. When they assembled, they began their Consultations with the Invocation of *Bona fortuna*. The Votes of the *major* part did govern. When the Decree was made, it was stiled *Senatus consultum*. They never met but in a Temple of the Gods, in a Sanctified place.

The Power of the Senate was not always the same, in the time of the Consuls, the Senate acted without control; but the succeeding Tyranny of the Emperours destroyed this glorious Assembly. Their chief business was to dispose of all Affairs relating to the publick concerns, and

enacting of Laws, choice of Magistrates and undertaking of Wars, were left to the common people.

The Senate was wont to meet twice every month. But before they came together, the *Quæstors* were appointed to make their Observa-

tions. When their Opinions were required, they *Referre rem ad* from their Seats, and passed over to him of *Senatum*, to leave the business to the Senate.

asked first; from hence comes the phrase, *Illi Senatus* *datur*, to become of another mans Opinion. When a Member of the Senate had committed some unworthy Action, *datur*, He is heard in the Senate.

Censors did *ejicere eum Senatu*, cast him out of the Senate. And when any of them was *interdictus*, and could not give a just cause of his absence, he was sometimes fined to pay a Sum of money.

The *Consuls* were the Supreme Magistrates in *Consules*.

after the Kings had been banished. They

were chosen out of the Noblemen, or *Patricii*,

sometimes out of the other Orders of Men.

people, in their General Assemblies, called

Comitia, did name them every year. The Law *Scipio Africanus*

forbade any to be elected under the age of 42 *Pompey*, and

years; and before that they could pretend to *Cæsar*, were

that high dignity, they were to pass through all

meaner Offices of the Commonwealth. It

was no difficult business for such a one, who had

proved himself well in his Employments, and had

obtained the publick, by his generous behaviour,

to obtain their Votes at this time. In this there-

fore appears the publick Government of the Ro-

man. That they might oblige every Magistrate

to Justice and Equity, and to seek the satisfaction

of the Publick, they appointed a Subordination

of all the Offices which were at the disposal of the People; so that if in the meaner Offices any miscarry for want of ability; or if any commit injustice, he could never pretend higher at the next Assemblies. None was to be made a Consul in his absence, neither was any to continue in that Office above a year; only *Marius*, that brave Roman General, was elected seven times, and when he was chosen when he did oppose the Cimbri and other Northern people, who intended the Destruction of the Roman Empire, and to conquer all Italy, but they were all defeated by this excellent Commander.

But before the Consuls entered into their Office they did Sacrifice to the Gods, and employed *Augures* to make their Observations. This was practised by all the other Magistrates, at their admittance into their Offices.

The marks of the Dignity of the Consuls, were the bundles of Rods carried before them by their Serjeants, as before the King, and the *Sella curulis*, a Chair of Ivory, placed upon an open chariot, and therefore named *Curulis à curru*, or Ivory Staff, bearing on the top an Eagle, which they had in their hand when they did give Judgment; therefore the *Cæsars* are often represented with this mark of honour and command. The Consuls also were clothed with a Purple Robe called *Trabea*. These Consuls did command the Roman Armies, dispose of the Revenue of the Provinces, punish all Offenders, call the Senators together, assemble the People, treat with foreign Princes, and manage many other Affairs of the Empire.

The Censors were first appointed to ease the Consuls of part of their Burthen; for when

*Vocabatur
sceptrum ebur-
neum vel Sci-
pio.*

*Viri consulares,
Men who had
been Consuls.
Polib. lib. 6.
Cicero lib. 3.
de legib.
Censores duo
erant morum
disciplinæque
Rectores. Liv.*

ire, began to flourish, and the Enemies of it
 y to multiply, the Consuls were continually
 mployed in the preservation of the publick In-
 at, from forein Invasion, and in forcing the
 ighbour Nations to yield obedience to the
 an Eagles; so that they could not mind the
 t belltick Affairs. Therefore the Censors were
 d en by the People, and enabled with a Power,
 C much less than that of the Consuls. Their
 ed ce did oblige them to look to the publick
 on enues, to take an Account of every Citizens
 e and Ability, to correct misdemeanours and
 ick abuses. They were able to depose the
 O rors, to degrade the *Equites*, and take from
 lo n their Ornaments, when they committed
 his ons unworthy of the *Roman* name. This Disci-
 ne encouraged Virtue, and prevented the mis-
 s which Vice doth commonly bring upon a
 s, ion.

any did neglect his Patrimony and Estate,
 made no improvement of it; or if any
 red his ground to be untill'd, or was not
 furnished with Arms and necessaries for the
 r; or if any person neglected his Office, and
 at his time in debauchery, the Censors were
 unish them according to their deservings. By
 means the *Roman* Empire flourished, when
 e was an exact care taken to oblige every man
 his duty and employment. Idleness is a dan-
 ous Vice in a Kingdom, that causeth nothing
 poverty and misery. I could wish, that in this
 Countrey some order might be taken to im-
 y our poorer sort of People, and drive the
 althier from the Taverns and Ale-houses, where
 ny spend their days and Estates. It is strange
 t most Corporations do swarm with Beggars,

*Morum præse-
 ctura illis de-
 mandata. The
 oversight or
 government
 of the man-
 ners of the
 People was
 committed to
 them. Hug.
 Grot. l. 2. de
 jur. B. & B, c.
 5. Onufr. Pan-
 vin. in Coment.
 ad lib. 1. fast.*

whereas they have most means to employ for the advantage of the Publick. Our Law as good as the *Romans*, and as much conducing to the universal Interest. But our Country-Officers, our Mayors of Towns, have not many times the Generous Spirit in them, which their Offices, the general Interest requires. We may ascribe the idleness, the sloth and negligence, and the improvement of the native commodities of Land, all the evils and want, which do cause murmurings.

Virgula Censoria was the Censor's Rod. *Lustrum*, à *lustrando populum*, was every five years, because the Censors *jure lustrum condebant & censum faciebant*, they did muster the People and value their Estates. *Lustrare*, is to view or muster, or to purge by Sacrifices. *Cato*, was a very severe and notable Censor.

These Censors did continue in their Office five years compleat. And as often they took a view of all the Citizens of *Rome*. If any was left out of the Roll, he was degraded for a misdemeanour. It was no little Honour to be named first amongst the Senators and the *Equites*. They were named *Principes Senatorum*, and *Equitum*. The Censors were also to take care of the Ornaments of the Temples, of the Sacrifices, the publick Ways and Bridges; and to see that things relating to the publick Interest, might not suffer any damage. Every five years the Censors were to *lustrare exercitum Romanum*, to purify by Sacrifice the Army of the *Romans*. The custom was, to lead a Sow, a Bull, and a Ram round about the People encamped in the Field of Mars, and then to Sacrifice these Beasts to this God of War.

The Prætors were appointed instead of Consuls, to administer Justice to the publick. Two were commonly chosen, *Prætor major*, or *Urbanus*, for the Affairs of the *Roman* Citizens, and *Prætor Peregrinus*, or *minor*, to administer Justice to Strangers. Before their admittance into their Office, they did swear to observe the Law.

the Commonwealth. The number of these Prætors increased in the flourishing state of the Empire, to 16 or 18. The Prætors did judge of all sorts of Causes, the criminal Causes were called *causæ capitales*. The Officers of the Court were *Lictores*, the Scribes, the *Accensi* or Bailiffs; they summoned the people to appear. Their Marks of Honour were a Sword and a Spear, which were placed by them in the Court. When they first did enter into their Offices, they caused the *Prætor Cerealis* was to provide Corn. *Prætor Tutelaris* to command the Watch, and to provide for the safety of the City in the night. *Prætores fidei commissarii*, were to judge of Causes concerning Feoffments in trust. *Prætores quaestores*, or *Quæstiores parricidii*, were criminal Judges, such as are the Provosts in France. ** Edicta sua inscribebant albo*: Joach. Steph. lib. 3.

This was called *Edictum Prætoris*. At a certain Prætor gave Rules for the rest to govern themselves by, in the administration of Justice; his Edict was called *Edictum perpetuum*. When Sentence was given against any man, the Judge who overcame, did lay his Hand upon the thing in dispute, and did use the form of words; *Ego hunc hominem, or hanc ex jure Quiritum meum, vel meam esse dico*; when the Prætor confirmed his saying, by adding *Edico*, I do so adjudge it

jurisdict. cap. 5. Consules suffecti & non honorarii, were such as were elected at the death of those that were chosen for the year, who were called *ordinarii & honorarii Consules*; so was it with all other Officers.

The Commonwealth at last was forced to yield to the Ambition of *Julius Caesar*, and his Successors, who were chosen Emperours. For when civil Wars were ended, the Senate of Rome, being moved by the Creatures of *Julius Caesar*, bestowed upon him most glorious Titles of Honour and Dignity, and established him in the Supreme Power during his life. They stiled him a perpetual Dictator,

Addicunt aures, when there is a happy Omen. *Addicere bono*, is to deliver up the goods of any man. *Addictus*, i. e. *damnatus*.

The Empe-
rours were e-
stablished Di-
ctatores in per-
petuum, and
stiled Patres
patriæ and
Cæsares.

Dictator, the Father of the Countrey, a Co the
for ten years. *Sacrosanctus*, & *Imperator*, a Th
person, and Emperour. This last named had ted
given after some notable Victory to the R ar ab
Generals by the Soldiers. *Augustus* added and Offic
Title to the Emperours; for after him they to
named *Augusti*, a Surname proper to all City
and sacred places and things. They were eren
called *Pontifices maximi*. Their Power was e I
greater than any other Magistrate before, for th
did what they pleas'd without control. hos

Princeps Ju-
ventutis, voca-
batur etiam
Cæsar & Nobil-
issimus Cæsar.

The Princes of the Roman Youth, were th
as were design'd for Emperours. They were a
noured with the Title of Most Noble *Cæsars*, w ar.
they had been chosen to succeed in the Empire, C
declared worthy of that Dignity in the Senat. ffer
Augustus brought in that custom, which was
served by his Successours. In *England*, we have e T
Princes of *Wales*; who succeed in the Throne ena
our Kings. In *France*, the *Dauphin*, the eldest wea
of the *French* King, reigns after his Father. Ten
in *Germany*, there are the Kings of the Rom the
who are elected during the lives of the Emperors w
to succeed them in the Empire. e.

*Præfectus ur-
bis*, *Sueton. in
Augusto. Dio.
l. 52.*

The Governour of the City of *Rome*, was
chosen and appointed by *Augustus Cæsar*,
watch over, and provide for the Affairs of
City. Unto his Office it did belong to exam
Controversies between Citizens, to sit as a J
at the publick Plays, to do Justice to Slaves
Bondmen oppressed by the cruelty of their M
sters; to have an Eye to the publick Marke
and to concern himself with all Crimes commit
within one hundred miles of the City. In the
sence of the ordinary Magistrate, before *Augu*
there was a *Præfectus Urbis*, who had onely pow

the King and Consuls were absent in the
They were not chosen by the People, but
nted by the Consuls to be their Lieutenants
r absence. Afterwards it became an ordi-
Office, especially when the Emperours de-
to *Constantinople*; then the Governour of
ity was a Viceroy in *Italy*, the Emperours
erent.

e *Interrex* was appointed by the Senate,
the Kings were dead, until another Prince
hosen. And after the Kings had been ex-
the Title and Dignity did remain; for
a Magistrate had quitted his Office, or
ar other could not speedily be chosen; or
Consuls could not be present to govern in
semblies, the Senate did appoint an *In-*

e *Dictator* was chosen by the People, and
enate, in the dangerous times of the Com-
wealth, when some eminent danger did
then the State. He had a far greater Power
the Consuls. He was named *Magister populi*,
was no appealing from his Sentence to the
e. He did continue in his Office six months.

was another Officer chosen by him to be his
enant in his absence, he was named *Magister*
m, the Master of the Horse, because in the
he commanded the Horse, and the *Dictator*
oot as we may see in *T. Livius*.

is worthy of our observation, that these
tors, who were intrusted with such an un-
ollable Authority, did never abuse it to the
dice of the Commonwealth; and that it
a very rare thing to see a Citizen of Rome
hed by them, either with Death or Banish-

At every mile
there was a
stone fixed in
the ground,
therefore 100
miles is na-
med 100 *la-*
pides, *T. Livius*.
Tacit. lib. 6.

A. Gell. lib. 19.
Interrex.

Dionys. lib. 2.

Inter reges au-
tem erant de-
cem constitui

ex decuriis Se-
natus, unus-
quisque eorum
imperium ha-
bebat 5 dies,
itaque vocaba-

tur magistra-
tus quinque-
duanus.

Rosin. lib. 7;

Polyb. lib. 3.

Liv. lib. 2.

Val. Max. l. 2.

Plor. cap. 7.

Dionys. lib. 5.

Decemviri.

The *Decemviri*, who were created with sular Authority, to make and establish Law in the City of *Rome*, were appointed in the beginning of the Empire for that purpose. The *Romans* who had formerly governed, did administer Justice according to their pleasure. But when the *Romans* saw into what inconveniency they were fallen, if they had not Statutes and settled Laws to govern their Magistrates; they chose ten Men to examine the Laws of the *Athenians*, and the best of them to be graven upon ten Tables of Brass, to remain as the standing Rules of Government. Afterwards two Tables more were added, so that they were called *Leges 12 Tabularum*. These Magistrates succeeded one another in the Government; for every one had the Supreme Power by turns: But they were put down after three years after their Establishment, and Consuls succeeded them.

Tribuni militum.

The *Tribunes* of the Soldiers were of two sorts: some governed the Empire as the Consuls; and the others were only as Colonels in the Army. The former were only chosen to appease the murmurings of the people, who did grudge because they could not pretend to the Supreme Magistracy, as the *Patricii* did, for the Senate proposed the Election of Consuls out of the *Patrician* Families; therefore to content the Commons they suffered some to be elected out of them, who should have the Authority of Consuls, but not the Name; they were stiled *Tribuni militum consulari potestate præditi*.

The *Tribuni militum*, chosen by the Commons, were called *Rutili* or *Rufi* because *Rutilius* first brought in that custom: They who were appointed by the Army, were named *Suffecti*;

ners chosen by the Commons, were stiled
tribuni.

queviri mensarii, were Officers who were
ed in the Sale of dead mens Estates, and
ing out to Usury the publick Moneys.

mviri, were of many sorts; there were
vi capitales, called also *tresviri*, or *tre-*
pitales, who were as our High-Sheriffs:
had power to imprison, and release out of
; they did also punish all Malefactors who
ot Romans. Eight Bailiffs commonly at-
upon them.

mviri Minarii, were appointed to pay out of
ublick Treasury Money to satisfie for poor
debts.

mviri colonie deducende, were to establish the
ies of the Romans in forein Nations.

mviri Monetales, or *Triumviri A. A. Æ.*
as Rosinus calls them, i. e. *Auro, Argento,*
Flando, Feriendo, because they had charge
Mint.

mviri nocturni, were certain Men, who were
the Rounds, and give notice, when Fire did
out in the City of Rome.

mviri Reipub. constituende, were established
the Massacre of *Julius Caesar*; for when his
d Son *Octavius* did labour to revenge his
and that he could not compass his design;
Antonius and *Lepidus* joyned with him:
ncluded an agreement with them to govern
mpire between them, to divide the Pro-
and raise an Army, which should pursue
M. Brutus, and *Cassius*, the two most
ful Murderers of *Julius Caesar*. They
ded to settle the Commonwealth, but
lled Rome with the Blood of all their Ene-
mies,

Just. Lips. in Tacit.

They were as-
sisted by Offi-
cers, named
Coactores, *Vid.*
Horat. l. 1.

Sat. 6.

Triumviri.

Triumviri ca-
pitales, were
dreadful to

the Romans,
for they were
appointed to
see the Pub-

lick Decrees
executed up-
on Offenders;
their Atten-
dants were
named *Que-*
stionarii Vir-
gatores &
Coriarii.

Tacit. l. 5. An.

Val. Max. l. 8.

Triumviratus
alone, signifies
this bloody
Government
of *Aug. Ant.*
and *Lepidus*.

Liv. l. 7.

Tribuni plebis
Liv. lib. 2.
Dionys Halicarn.
lib. 6.

mies, and proscribed 130 Senators. The Senate continued unto them the Magistracy, with full power for five Years; cause they could not oppose them, nor the proceedings; for they had at their heels two powerful Armies.

Quæstores Urbani, or *Ærarii*, were the Treasurers, who had a Commission to keep the Riches, and receive the Revenues of the Commonwealth from the Officers of the Provinces. At first there were two appointed, afterwards two more were chosen by the people to accompany the Consuls in their Expeditions. These last were Commissary-Generals, or as Treasurers of the Army; for they were to provide all things necessary for the Soldiers, and receive the Incomes of the Provinces, sell and dispose of the Spoils of the Enemy.

When the General did return home, before he could obtain the Honour of the Triumph, he was bound to give an account of the number of the Enemies; and of the Roman Citizens who had been slain, to these *Quæstores Urbani*.

The *Tribunes* of the People, were first established at Rome, when the Commons had been forced to a Sedition by the cruel Exactions of the Nobles. They assembled upon Mount Aventine, and sent word to the Senate, that they were resolved to leave their City, and settle somewhere else, if they did not grant unto them a discharge of all Debts, and such Laws, as might for the future shelter them from the unjust usage of the wealthy Citizens, and certain Magistrates, whose business should be to mind the good of the people. This danger obliged the Senate to condescend to their demands; two Officers were chosen first

he *Tribunes*, or *Colonels* of the Army; and there-
 they were named *Tribuni plebis*.

They were persons *Sacro-sancti*, most holy and
 It was no less than a capital Crime to
 them by Word or Deed, they who had
 so daring, were by the Law *homines sacri*,
 or condemned *ipso facto*, to be sacrificed
 to the Gods. These *Tribunes* had power to * op-

* *Intercedere*.

the Proceedings and Decrees of the Senate.

They were not admitted into this Venerable As-
 sembly, but had their places at the entrance of it.

When any Decree had been made, it was sent un-
 der them to receive an approbation; which they

signified by writing upon it a Roman T. Their
 Authority did increase to Ten, and their Authority

*Salust. in Cati-
lin.*

became greater than at the first Institution;

so they did Enact Laws with the consent of the
 Senate, and commit many disorders to the pre-

*Lucan. de Cu-
rione, lib. 1.
Pbarsal.*

of the Senate, and of the Consuls; so that

sometimes they were named *Pestes Reipublicæ*.

*Macrob. lib. 4.
Saturn.*

their Houses were open both day and night, that

they might serve for a refuge to all that should

come to them for succour. And whilst they were

in that Office, it was not lawful for them to be

absent a day out of the City, except in the Latine

holidays. Their power also was limited within

the Walls of Rome. They could not concern

themselves with things acted out of the limits of

the City.

The *Ædiles*, were Magistrates who had a care to

Ædiles plebis.

the Temples and publick House in a good re-

pair. From *Ædes* therefore, Churches and Holy

places, they have borrowed their Title of *Ædiles*.

There were three sorts: *Ædiles plebis* were Magi-

strates under the Tribunes of the people, institu-

ted at the same time as the former. Their Office

did

*A sella curuli
quâ vehebantur.*

They were named also *Præfecti annonæ.*

* Or *Quadrumviri.*

Pensabampharium.

Getulis messibiles annum,

i. e. annonam.

Africa, Egypt, and Gallia, did send to Rome

Corn every year as a Tribute to be divided amongst the People.

Præfecti ærarii. Ærarium,

Gaza nominabatur. Ταρσε-

φύλαξ, Custos gazæ.

did oblige them to wait upon the Tribunes as the People, to judge of petty affairs, to restrain violent humours of Creditors, to limit the number of tipling-Houses, to punish Railings, and other offences; to see to the Weights and Measures, to provide Corn and Oil for the provision of the City, to set a price to the things sold in the Market; and to oversee the Roman Navy, to order all conveniencies for publick Sports and Games. *Ædiles Curules* were chosen out of the Nobility, as the former were out of the Plebeians; their Office was the same, but they took turns; one year the *Ædiles Plebis* governed, the next the *Curules*; but afterwards they observed no such order in the execution of their Office. There were also in Rome, *Ædiles Cereales*, or *Strates* who had a care of the Corn and Vines sold in the Market. Besides these, there were certain persons called * *Quatuorviri viarum curandarum*, Officers appointed by the Senate to see that the publick Ways might be well repaired. These Men were under the Censors, unto whose Office the care of the publick Ways did belong. They were also called *Curatores viarum*. Keepers of the Soldiers Treasury were established first by *Augustus Cæsar*, when he saw it necessary for the Safety of the City, and Empire to maintain constantly a certain number of Legions always in Arms, that his ordinary Income was not sufficient; and that he could find no other way to furnish the Expences. He promised to cast into the Treasury every year a large sum of Money, for himself and Successor. All the wealthiest Citizens, and the Princes subject to his command, did imitate his Example. But

as not yet sufficient, he commanded that twentieth part of all Inheritances, and Legacies to persons who were not near of kin to deceased, should come into this Treasury. He appointed three persons chosen out of the Prætorians to keep it.

The Captains of the Emperors Guards were the most famous Men in the Roman Empire. They did often depose their Masters at their pleasure, and commit many Insolencies, for which many of them lost their Heads. *Prætorium*, was the Prætor's Pavilion, or the Princes Palace, and *Prætoriani milites*, the Soldiers of the Emperors Guard; from hence their Captain is styled *Prætorius*.

Præfectus frumenti dividendi, was an Officer appointed by *Augustus*, to distribute the Corn which was given to the publick.

Præfectus vigilum, was the Captain of the City Watch: For there were several Companies divided in the City in the night, to prevent Sedition and Mutiny, and a Commander over them, who was their Captain.

The Keeper of the Emperour's Exchequer was a considerable Officer in Rome: He was named *Præfectus Fisci*.

As the ROMAN EMPIRE enlarged its Bounds, the number of Officers did also increase every Year. The People and Senate appointed their Commissioners to execute Justice, in all the Provinces subject to their Jurisdiction.

At first, only the *Prætores* were retained: But when they had conquered large Provinces, they reduced them into Provinces, and appointed, that such as should go out of their Provinces, should depart into these large and Noble

Duplex aerarium in Roma, vulgare & sanctius, quod Cæsare ablatum fuit.

* *Præfectus prætorio. Laz. Wolfgang. reip. Comment. Rom. l. 1.*

* *Cohors prætoriana.*

Advocatus Fisci.

Aerarium, is a Treasury for publick Mony; *Fiscus*, was the Treasury for publick Mony; *Fiscus*, was the Treasury for the Emperors private expence.

Proconsul,
was either a
Governour of
a Province, or
a Consul,
whose Com-
mission was
continued to
him beyond
the year; or a
Lieutenant of
a Consul, who
led for him
his Army.
Dion. l. 35.

* *Comparare
Provincias.*

* *Id vocabatur
sortiri Provin-
cias.*

* This word
signifies an
Ambassadour,
a Lieutenant
of a General,
or of a Pro-
prætor, or a
Proconsul.

Noble Divisions of the Empire, to do and manage the publick Affairs of Peace and War. Then these Governours were styled *consules*; sometimes they had an Assistant *Prætor*, whose Office was to do Justice in the Province between dissenting parties. Now in the flourishing state of the Empire, some Kingdoms were *Prætorie*, belonging to the *Prætors*; some were *Consulares*, for such as were of a higher degree. Under the Emperours of Rome the Provinces were disposed of by the People; the Governours of these were called *consules*; and some by the Emperours, who gave out their Commissions to their Favourites, *Proprætores*. Before, when the Consuls governed the Empire, they * agreed amongst themselves about the Provinces unto which they were to repair, when the time of their Government expired, or when they did * cast Lots for the Provinces. If there was any dangerous Province to manage, these *Proconsules* chose a * *Legatus* Lieutenant, besides he was to have a *Quæstor* Treasurer, to have an Eye upon the Expences and In-comes of the Empire. The Senate sent provincial Magistrates in very great pomp appointed unto them their Attendance, Equipage, Train, Army, Wages, &c. They always receive a Golden Ring amongst the other ornaments, to Seal Letters and Dispatches, as they receive. Their Train was composed of Centurions, Captains, Notaries, Serjeants, Secretaries, Clerks, Liffs, Cryers, Executioners, Interpreters, Physicians, and such kind of Men. When they were to depart, they went up to the Capitol, to make Vows to *Jupiter* for the welfare of the Empire; and then with their *Lictors*

ers bearing before them twelve Hatches, and
les of Rods; they went out of the City, Pa-
that is cover'd with a Cloak, and at the
they were complemented by all their friends
many good wishes. As soon as they were
d into their Provinces, they began to com-
King, and the Commission of the former Gover-
did end.

CHAP. IX.

*the Roman Laws, and of many Particulars
relating to their Judiciary Proceedings.*

is not possible for a Kingdom, or a Society
Men, to live without Laws; Nature, and
interest recommends certain Rules of Beha-
upon which much of the happiness of a
monwealth depends. The Romans at first
no other Laws, but the pleasure and Will of
Princes and Magistrates, who did govern
according to the light of Nature, and their
nations. But this kind of ruling is subject to
akes and injustice; therefore, for the benefit
e people, it was necessary that the Laws
d be written. The 12 Tables were famous
ome. Afterwards the Supreme Magistrate re-
mended a Law, which was called by the name
e person, who caused it to be published. It
ld be too tedious a work to mention every
of the Romans, several learned Lawyers
given a sufficient account of them, as Bal-
us, Pomponius, Manutius, Prateus, and
y others. I have here collected the
utes, which are most remarkable; and

which concern our present Estate here in land.

Papirius caused these Laws to be established. That nothing should be done without sacrifice to the Gods. That none but the King should be suffered to sacrifice, and govern the Commonwealth. That only the King should command over the Worship of the Gods. That the Fables of their Divinities should not be credited. That no foreign God should be worshipped in the City, besides *Fannus*. That none should speak obscenely in the presence of the Gods. That all Murderers were to be slain. That no man should offer to enter into the City but by the City, because the Walls were to be esteemed more sacred. That every Woman lawfully joyning Matrimony with a man, be a partaker of the Estate. That if a Wife be found guilty of Adultery, it shall be lawful for the Husband, and his Relations, to put her to death as they pleased. That if she did drink Wine, she was to be punished as an Adulteress. It was not lawful for *Roman* Women to taste of Wine; therefore when they did marry, they made an agreement with their Husbands, to have that liberty at certain times; as when they were brought to bed, when they were sick, &c.

It was not lawful for a Man to leave his Wife, unless she were guilty of a grievous crime contrary to the Laws of Marriage.

If a Child did offer to strike his Parents, he was to be devoted, *sacer*, or sacrificed to the Gods.

All monstrous Creatures were to be slain.

In the Twelve Tables were to be seen the following Laws:

That no *Roman* Citizens should be condemned

but by the Sentence of the General Assen-

That the Command of the People should be

That if a Judge should take a Bribe, he

to be punished with death. That all false

esses were to be cast down from the Rock

That none should entertain in the City

Public Meetings in the Night. That if a Ro-

man Citizen did encourage the Enemy against the

Country, or betray a Citizen, he should be

punished with the loss of his life. That a

Man should have * power of Life and Death

over his lawful Child. That every Father had

Power upon his Death-bed to bequeath his Money

to any body, and to appoint Tutors for his Chil-

If any did die without a Will, or in a

Testament, the Kindred and Relations were to take

possession of his Estate and Children. That if any

Prodigal, his nearest Kindred should go-

into his Estate, when the Prætor had understood

his behaviour. That if a Child was born within

ten months after the Fathers Death, it should be

considered legitimate, and Heir to the Estate. If any of

did injury to another, he was to be punished by

the Law. And if he did maim him in one of

his members, he was to be requited in the same

manner.

was Enacted by *Ænobarbus*, That the Col-

leges of Priests should not receive indifferently

persons into their Orders, until the People

sufficiently approved of their behaviour and

conduct. It would not be amiss, if this *Roman*

Law was in force amongst us. It was not law-

ful to beat a Citizen of *Rome* with Rods, or to

bring him *indictâ causâ*, that is, before he

came to a hearing. The Senators were com-

manded

* *Potestas vitæ
& necis voca-
batur.*

Four sorts, *tes-
tamentarius.*

*legitimus, dati-
vus vel fidei-*

*commissarius, and ho-
norarius: The*

last was such as

are appointed

Overseers, to

see the Will of

the deceased

performed.

*Si injuriam al-
teri faxit veris
pœne sunt.*

*Si membrum
raperit è pacto
talio esto.*

manded by the Law, to abstain from all
of Trading.

There were 3
kind of Tyths,
Frumentum
æstimatum,
raised by a tax
for the Deputy
of the Pro-
vince.

Frumentum
imperatum,
was corn rais-
ed upon the
Province for
the Army; and
Frumentum
decumanum,
the ordinary
Tenth.

(a) *Et. proci-*
lit. paterfamil-
ias uti legasset
super familiâ,
tutelâve suæ
rei: ita jus esto,
are the words
of the Law,
Gell. lib. 15.

The Tyth of all sorts of Corn was duly
the Romans out of all the Provinces; and
was named *decumæ*, as the Receivers were
decumani.

The Romans had also several Laws to limit
prodigalities in publick Feasts. They comm
that in the ordinary Banquets, none should
above ten *Asses*, every *As* being worth ab
Penny English Money. They had a Law th
Wife should enjoy above a quarter part
dead Husbands Estate. And for the better
standing of the Wills, we may take notice
there were Wills called *Testamenta* in (a) *Præ-*
made by the Souldiers in the Army, *viâ v*
the presence of their Comrades, who did
stand about them in a Ring. *Testamenta cala-*
mitis, in the Presence of all the People asse
together; and (b) *Testamenta per emancipa-*
familiæ, which was done by a pretended
all the Concerns of a Family, to an intimate
of the Testator. He is called by the Lawyers
res Fiduciarius, or *Imaginaris*. When the

It is called *Testamentum per nexum*, or *per as & libram*. The Testator
over his Estate to his Friend in the presence of five Witnesses, h
in his hand the Deeds, and pronouncing these words, *Hæc uti in*
bulis cerisve scripta sunt, ita do, ita lego, ita testor. Itaque vos, Q
testimonium præbitote. Sigon. lib. 2. cap. 12.

(b) *Intestato patre mortuo agnatis desertur tutela*, when the Father
die without a Will, his Friends and nearest Kindred did take
of his young Children under age, and of his Wife; for all W
were under Tutors in Rome, *Cicer. pro Muræna*, and *Lip. Lib. 34*
whole Estate is named *As* by the Lawyers: Therefore *In totum*
institutus hæres, is an Heir to the whole Estate: *Ex toto asse*, in b
part.

dead, he was then *Pater Fiduciarius*, and to have the power of a Father, until the Child came to be of Age.

Thieves were condemned to restore fourfold to Owners: This Law was called *Lex quadrupla*, the Accusers *Quadruplatores*. But if any had so much, that he could not make satisfaction, as to give all his goods.

Their manner of proceeding in Law was thus: the Plaintiff having caused the Defendant to be called into the Court, presented a kind of petition to the Judge that his cause might be heard before him; this was filed *Postulatio*.

When it was granted, he proceeded to *intendere* *rem*, or *litem*; or he did *diem dicere*, appoint a day.

This was followed by an engagement of the Defendant to appear, by (c) giving a Surety; the day of appearance was come, which

commonly *dies perendinus*, the Plaintiff was obliged to (d) swear to the Judge, that he did not accuse the Defendant *calumniandi gratia*, only to exasperate him.

On the day of examining the accusation, both parties were to be present, unless they were sick; if otherwise, they (e) lost their case, and the Judge did give out (f) an Execution against the party, with an order to seize upon his goods.

But before the final Sentence was given the Judges did (g) cast Lots, to know who should be of such a Cause, and then, if the Defendant had any reason to think, that such Judges would be partial, he had liberty to (h) except against them, and another was chosen in his room: When the Judge had heard the Cause, he delivered a little tablet, where was written either a Roman C. for condemnation, or A. for Absolution; or N.L. for *nil liquet*, that did signify, that the Cause was

Postulare aliquem de crimine, is to accuse one of a crime.

(c) *Promittebat vadimonium*.

(d) *Calumnia dejurare*.

Capitis dimicatio, a concernment of life.

Capite damnatus, condemned either to death or banishment.

(e) *Lite vel causa cadebat*.

(f) *Edictum preceptorium*.

(g) *Sortitio Judicium*.

(h) *Rejicere Judices*.

Prævocatio, an Appeal.

Ampliatio, is a Reprieve.

cedere vel considerare pignora, is to strain or take the pledge, and *auferre pignora*, is to carry away.

The Officers of the Courts

were *Scribe*, *Apparitores*, *Accensi*, *Præcones*, *Interpretes*, *Viatores*, *Lictores*, *Carnifices*. *Scribe*, were the Scriveners that did Register the Sentences and Orders of the Court. They rendered themselves vile and odious by the Cheats and Crimes that they committed to get Money from the Parties. They invented a short way of Writing *per siglas*, Letter Characters signifying words, much like unto our Short-Hand; the *Plutarch* names them *συμπετογενεῖς*; and *Manilius* Lib. 5. *Hic & Scriptor erit velox, cui litera verbum est Quinque notis liquet superet, cursuque loquentis, Exsippiat longas nova per compendia*. *Apparitores*, were Officers of the Consuls, and of the Senators that did attend upon them in publick, as my Lord Mayors Officers in London to express a State. *Accensi*, were Messengers sent to warn Men in the Courts. *Præcones*, were Cryers that waited upon the *Quinque viri sacri*, the Priests, the Judges, and the Senators. *Interpretes*, Men learned in Several sorts of Languages. *Viatores*, were Officers sent into the Country to carry the Commands of the Senate. The *Lictores* did wait upon the Magistrates with their Rods and Hatchets. The *Lictores* were named *Speculatores* in the time of the Emperours: See *Lib. 1. de Ira*. *Carnifex*, was such a one as we call Hangman, and French *Boureau*, he was chosen out of the vilest sort of Men, and not admitted to be Citizen, he was not to live within the Walls, but within a place where scarce an honest Family dwelt, named *Subura*. *Martial. Lib. 2. Ep. 17. Tonstrix Subura faucibus sedet primis, Cruentum dent qua flagella tortorum.*

H. S. is the Character for *Sestertius*, or *L. L. S.*

Sale by a Cryer, the Buyers were named *Sestertii*, they did signifie their desire of buying by *dignitas tollendo*, by lifting up their finger. Their ordinary Money was *As* a Penny, and *Sestertius* a Pence, *Sestertium* a thousand *Sestertii*, a thousand Eight Pounds and a Noble Sterling. They did number their Estates and Money by

rtii; as *decem Sestertii*, signifies ten *Sestertii*; *Sestertiūm*, a thousand *Sestertii*; and *decies Sestertiūm*, ten hundred thousand *Sestertii*.

CHAP. X.

Of the Roman Punishments inflicted upon Offenders.

THE lesser Punishments were loss of Goods, which was either the loss of all, named *Stipula suprema*; or the loss of part, called a *Stipula*, or *multa minima*. *Capitis diminutio*, was degrading of a Man from a higher Tribe to a lower; which was either *minima* or *media*, to the lowest Tribe, or a dashing of his Name out of the Romans Catalogue; this was *maxima diminutio Capitis*. Sometimes it was followed by a punishment of the Offender, unto whom *interdictum* *usus aquæ & ignis*, the use of water and fire was forbidden. The other severe punishments were *Flagra*, Rods. The *Sorarii*, Serfs of the *Triumviri*, commonly led the Offender to a certain Pillar called *Columna Mæstus*, an odious place in Rome; where they did whip and chastise him with Rods. The other were *Furca*, *Crux*, *Carcer*, *Culeus*, *Equuleus*, *Scala*, *Ge-
nie*, &c. This we must note, that when the Offenders were led to Execution without the Gates of the City, a little Bell was tyed about them, to give notice to every one to stand out of the way, lest they might not defile themselves by touching such a one.

Furca, was a common punishment of the Romans; they did imploy it to disgrace an Offender,

They were fined by the loss of their Sheep and Oxen.

Lata fuga vel deportatio vocabatur.

Sectus flagelli hic triumvirilibus praconis ad fastidium, Horat. Ep. 4.

Patibulum idem est.

*Supplicium
more majorum
vocabatur.*

*Servile Suppli-
cium.*

Therefore a
slave comforts
himself in

*Plaut. Noli mi-
nitari. scio*

*crucem mihi
futuram se-*

pulchrum, ibi

maiores mei siti

*sunt, pater,
avus, proavus,
abavus.*

* *A Servo Tullio*

rege edifica-

tum, from him

the Prison was

called Tullia-

num, because

Tullius built it.

They had ma-
ny kind of

Prisons. *Erga-*

stulum, was to

keep slaves &

Fencers. *Carcer*

the common

Goal was for

Debtors and

Offenders. *Pi-*

der, either by obliging him only to carry it out of
the City, or * by whipping him in the Town.

These kind of People, whose unhappiness it was
to be thus treated, were named afterward *Mani-*

fer. They did also imploy the *Furca* in punish-
ment to death; the poor Miscreant did bear it out of the

the City to the place appointed, and at certain
Stages the Executioner made him feel the weight

of his Rods; when he was come to the fatal place
the Executioner chopp'd off his Head. Now the

Furca was two Beams joyn'd together, either in
the middle or in the top. *Justus Lipsius* has

written a Learned Treatise *de Cruce*, which was
an Instrument not much like unto the *Furca*.

The custom did oblige every one to bear their Cross
upon which they were to suffer, and then they were

nailed upon it. There were many sorts of Crosses
in use among the Romans, but none was used

Free-man, or for a Citizen, only the Slaves and
Beggars were fastened to the Wood, there to spend

their days. They were nailed to this cruel
Wood, and an Inscription over them, signifying

the Crime that brought them to this shameful
punishment. The publick Prison where they were

kept, was named *Carcer*: In it were to be found
two Rooms. * *Tullianum*, was the Dungeon

where Malefactors were strangled. *Robur*, was
a place of strength, out of which they could not

break forth, where they were sometimes put
to Death. *Nervus*, was like our Stocks where

Feet were laid. *Collumbar* and *Numella*, was
a place to put the neck, that resembled our Pillory

Codex, was a Block fastned to Malefactors, upon
which they did use to sit. *Culeus*, was a kind

of punishment due to Patricides. They first whipp'd
the Offender with Rods, until the Blood did gush

it of his Veins, then they did sew him up in a
ethern Sack, called *Culeus*, with a Cock, a Vi-
and an Ape. With this sad and loathsome
d many, they threw him head-long into the Sea
nrown'd him.

Culeus, was an Engine proper to Rack and
cent Offenders, whose Body did appear as
e that were crucified on the Cross. It was in-
lped on purpole to force men suspected of a
owe to a confession of their guilt. I conceive this
thene was made in such a manner, that it did
s h every joynt in the Body. The Romans
w times increased the torture of the Persons
d upon this Engine, by applying hot Irons
e Offenders naked Body. *Lamina* and *Ungu-*
ere Instruments made for this purpose, to add
e pain of the miserable Creature, whose mis-
e he had brought him to this torment.

es here was a place called *Gradus Gemonii*, or
o *Gemonie*, near the River *Tyber*, from which
u did cast the guilty persons to drown them in
if water. Some describe thus the manner of this
m of punishment. The Executioner did fasten
w ok in the mouth of the poor wretch, and
d him through the streets from his Prison to
g infamous place, and then cast him down
long into the River, or burn him, as some do

*Lignum torto-
reum vel stipes
noxialis.*

Fidicula, was
an Engine like
unto this, with
strings to tor-
ture every
joynt.

Tunica, was another kind of punishment.
e did put the Criminal in a Coat dawb'd with
and Brimstone within and without; and in
manner cast him into the Fire prepared for

*Vocabatur
Græce ὀπίσθι-
οντις ἵμος, ὅ-
τι vulgo in usu
erat apud Gra-
cos.*

* It is called
molesta tunica,
an unpleasant
Coat. *Martialis*
l. 10. Epig. 24.

damnatio ad Gladium, was when a man was
mned to end his days with the edg of the
; either by fighting in the publick Plays
amongst

*Tertul. l. 1. ad
Nation.*

* *Nondum artis erat caput ense rotare. i.e. amputare.*

Lucan Phars. Lib. 8.

Bestiarii nominabantur.

This was the common punishment inflicted upon Christians; therefore

when any misfortune happened to the Publick the People did call for them to be exposed to Beasts, as the causes of their misfortunes, *Christiani ad Bestias, a Prov. Pades annulatos habebant & saepe inscriptiones in fronte.*

* *In Antliam damnari*, is to be condemn'd to be a drawer of water.

Pistrinum, is a Hand-Mill.

amongst the Fencers, or * by receiving the blow from the hand of an Executioner.

Damnatio ad bestias, was the condemning a Man to be devoured by Lyons, Bears or wild Beasts. Sometimes they did expose them naked to the mercy of these Savage Creatures and at other times they furnished unto them Weapons, to enable them to contend with Beasts, and shew some sport to the gazing multitude.

Ergastulum, was a Prison for Slaves, who to be kept there, and obliged to work for Livelihood. Some did belong to Nobles, they were designed for the most part for slaughter; to delight the People in the theatre in fighting. They did daily exercise themselves by Fencing. A certain Master of taught them, as we have already taken notice. And that they might be hindred from any escape they had Bolts and Chains night and day put on their Legs. Many Offenders were condemned to these kind of Prisons, that they might be employed in digging the Ground, grinding * drawing water; and in many other laborious and painful works. The Offenders were also sent *ad Metella*, to the Mines, which was a great punishment. They did also mark them on the Fore-head with an infamous Letter; such as were named *Stigmatici*, or *Literati*, or *Nebulomatici*. The Romans did also chastise criminal Persons with Whips as well as with Iron, and to increase the Pain, they tyed at the end of every thong Nails, Bones, and other hard things, so that many times the Patient gave up the ghost under the strokes. These Whips were called *Scorpiones*.

the criminals were also cast down the Rock *Gell. lib. 20. c. 1. in fest.*
 these were false Witnesses, Traytors, Fugitives. *Plautus* names them *Saxofalii*, and *Horace* mentions this punishment *Lib. 3. horri-*
Saxo factus deorsum.
Creula, and some other cruel Emperours of *Flor. l. 3. c. 21.*
 have commanded Men to be torn in pieces, wifesunder with a Sythe as *David* did the *Sut. l. 4. c. 27.*
 sometimes the *Romans* did smother Men with *Lamprid. in*
 and cause them to die in that cruel *vita Sever. cap. 36.*
Jews had five ordinary punishments for
 for: They poured into the throat melted
 stoned others with stones, others they
 sunder with a Sword, others they strangled
 the Cross was brought in amongst them by *Schichard de*
Jur. Hebr.
mans.

CHAP. XI.

Of the Roman Militia.

will not be amiss to know how the Conque-
 rs of the World did arrive to that excessive
 and how they attained to an universal
 rchy over most part of the known Nations.
 Martial Discipline, and the excellent order
 was establish'd amongst them in their Ar-
 mies assisted them as much in their Expeditions
 as their valour and courage. And first, we may
 notice, that they did never engage themselves
 in a War. Their custom was to seek all
 means to bring their Enemies to Reason;
 they saw all their endeavours frustrated, they
 then

Clarigatio vocabatur.

Tit. Liv. l. 1.

Poly. l. 3.

Rosin.

** Jurare per Jovem vocabatur.*

then made use of War, as the last and desperate Remedy. The *Feciales*, an of Priests mentioned before, were dispatched with a Commission to declare War to theemies; one of their number, cloathed in a Robe, with a *Caduceus* in his hand, made address to *Jupiter*, and the rest of the Gods soon as he was entered into their Borders, told them, that he was there in the name of the Romans to demand Justice of such a City or Nation. When he was come into the presence of theemies Magistrates, he did openly declare his business to them, with Imprecations and Curses. If he gave him no satisfaction within thirty days of his arrival, he then told them, that the People of Rome would deliberate about that business, and endeavour to oblige them to Justice; and then he did cast out of his hand a bloody Javeline, saying these words, *In the name of the People of Rome I declare War to, such a Nation.*

When the *ROMANS* concluded a Peace, they did also send these *Feciales*, who were to carry with them some Grass out of Rome. When they were come into the presence of the other Party, the Chief of them, named *Paterpatratus*, did take a Stone, and knock it on the Head, * swearing, and wishing, that *Jupiter* would thus punish him, or that Person that intended any mischief or deceit by Breach of Treaty; or that should first violate their Agreement, and break the agreement, by any publick Act of Hostility.

When the War was proclaimed, by the Decree of the People, and by the Decree of the Senate, the next Action was to pitch upon a worthy General to manage it, and Command the

Conquistadores were then appointed to go about the City to bring such as were fit to go to War, and

Miles emeritus,
a Soldier
who had ser-
ved his time
in War.
*Sine Sacramen-
to non licebat
pugnare cum
hoste. Cicer. de
Officiis. Claud.
Indictus locus*,
is a Rendez-
vous.
*Milites subita-
rii*, or *per con-
juratorem*.

If any did refuse to fight for his Country, his Goods were taken

from him. See

Dion. Halic.

Lib. 8.

* *Quadrata legio vocatur.*

* About 300 in number to every Legion. From *Centum*, they are named *Centurie*.

Ferentarii vel funditores & libratores, were Soldiers that did fight afar off with Slings, &c. *Decurio*, a Commander of such a number of Horsemen.

did dispatch his Orders to all the People among the *Romans*, to send their succours by such a way, and at a place appointed.

The whole Army was divided into *Romans* Legions and Auxiliaries. Every Legion was composed sometimes of 3000, sometimes of 4000, and never above 6000 Foot, with some

* Troops of Horsemen, who were to wait for their Legions in the Battel. The Foot were divided into *Cohortes*, or Companies; in every Legion there were wont to be ten *Cohortes*. Every *Cohors* contained three *Maniples*, every *Manipulus* contained three *Centuries*, and every *Century* an hundred

The *Centuries* were subdivided into *contubernia*, or certain Files of Men, who lodged always together; their Corporal or Serjeant was named *contubernii*, or *Decanus*, as his Captain was named *Centurio*. At the Rear of every *Century* marched a Commander next to a *Centurion*, called *Tergumen*, of the same power as our Lieutenants of Companies. The Horsemen did appear in Troops, called *Turme*, and every *Turma* had three *Decurie*, every *Decuria* ten Horsemen. The Captain of every Troop was named *Præfektus Equitum*, or the chief Commander of the Army *Imperator*, especially when he had been so happy as to obtain a Victory, where one thousand of the Enemy were slain. Over every Legion there was a *Prætor*, or a Colonel, under the General.

In this Army, none was received among the Legions; but after seventeen years of Age every one was to be a *Roman* born, a *Freeman*. I confess, that in cases of necessity, they were forced to Muster in their Army Slaves and Fencers.

every man was to serve in the Wars in person, *Plutarch mentions 10 years.*
 to continue there a certain number of Years, *Polyb. lib. 6.*
 beginning of the Empire. The Generals did *20 years.*

is none but such as had committed some
 ous Crime, or such as were arrived to fifty
 of Age, or such as were Sick and maimed,
 for service. Sometimes the Senate granted
 privilege to well deserving persons to be free
 all Warfare, and not subject to the Com-
 mands of their Officers, unless in urgent occasions,
 critical times and tumults, when necessity did
 constrain them to make use of any help, then they
 took old Men and Priests also, *qui perpetuam vaca-*
militia habebant; whose weakness and Offi-
 ce freed them from the War.

The number of the Roman Legions did vary ac-
 cording to the occasions of the Commonwealth:
 sometimes there have been twenty five Legions be-
 longing to the Empire, dispersed round about the
 borders near the Enemies Country.

But we must take notice, that before the Armies
 went to find out the Enemy, the General,
 and the rest of the superiour Officers, were very
 diligent and careful in the placing of their men,
 disposing of them to the best advantage. The
 worst sort, and the weakest Bodies they pick'd
 out of the Army, to put them together in Com-
 pany separate from the rest, they called them *Ve-*

These kind of Souldiers were the most con-
 siderable, and such as were exposed to all the dan-

As in the *Turks* Army, there are multi-
 tudes of a certain vile sort of Souldiers, called the
Janizaries, who are placed in the Front of the Battel,
 to be beaten to the assault, to fill up the Ditches
 with their Bodies, and cause the Enemy to spend
 their Fury upon them: So was it in the *Roman*
 Army,

Army, there were certain Companies pickt
of the rest, to be imployed in assaulting the
my, and receiving the first on-set. They
lightly Armed, and therefore from their
ness in retreats were called *Velites*. When
Army was ready to fight, such did appear
Wings, or in the Van, as our Forlorn
They were never required to stand to a
and oppose the Enemy without stirring; nor
did the General repose any great trust in
The chief strength of the Army was in the
Legions. Afterwards the General chose out
the Army, the strongest and stoutest Men
match them also together; and they were
Principes. The *Triarii* were elected next,
the eldest and most beaten Souldiers, named
rani. They were placed always in the
Body of the Army; and to them was com-
the Roman Eagle, which was as the Royal
dard amongst us, the chief Ensign of the Army.
The first Centurion of the *Triarii* was called
pilus, and *primus Centurio*; he had the charge
the Roman Eagle. The second Century was
named *secundum pilum*, and the Centurion *Sec-*
pilus. The *Principes*, who marched before
were named *Antepilani*.

Sacrate aquila
la vocantur.

Primum pilum
is the first
Century.

Besides the former Commanders in the Army
there was *Præfectus Legionum*, a Major-Gen-
next to the *Legatus*, the Lieutenant-General
the Army. When the General, and his Li-
nant were absent, he Commanded in Chief
the Colonels, and over the rest. There were
Præfectus sociorum, a certain Commander
the Auxiliary Forces, sent to the Army from
Friends of the Roman Empire. There was
Præfectus Fabrorum; and *Præfectus Castrorum*.

Camp-Master General, and the chief Engi-
 whose Office was to have an Eye to the
 ments and Engines of War, and to the
 rers. The Romans did overcome their
 es, and take Towns, more by Skill and
 than by plain Force and Valour; therefore
 necessary, that they should have a great
 er of all sorts of Workmen in their Armies,
 ne over them all to command them to their
 ss.
 es, ordered to go the rounds for them in the night. *Accensi milites* were supernu-
 ers, who did fight afar off as the Slingers. *Duplicarii milites*, deser-
 Me double portion of Victuals. *Volones* were voluntary Souldiers. *Signifer*,
 e n sign-bearer. *Aquilifer*, the Eagle-bearer. *Tessararii*, the bearers. of the
 o word. *Metatores*, they who did appoint the places to Encamp. *Ca-*
 ned. *Ca-* are the Soldiers Servants, such as are called in the French Army
 ne. They prepared wood and water, and did wait upon the Soldiers.

the Roman Army there was an excellent va-
 al of Weapons fit for all sorts of encounters
 e. Occasions. In this the wisdom of their first
 iours appeared in inventing such conveni-
 narms, as might be sutable to the strength of
 wa Bodies, and might defend them with ad-
 Secge against other People. Besides the
 e d and Buckler, they made use of a certain
 named *Pilum*, which they handled so dex-
 ly, that according to the report of *Cesar*, it
 Geometimes pierce through Bucklers two in-
 ch thick of Iron: Especially the *Triarii*, the best
 Liars, who were always kept for a Reserve,
 ief furnished with this kind of Weapon, and a
 ere Target called *Parmæ*. Some of them were
 r ed with a Javeline; others with Pikes.
 om were careful to provide their Army
 ras all manner of Weapon, that according
 stre different occasions, they might oppose

such as were best furnished, to encounter the
my.

But before a General did undertake an Expedition against the Enemy, it was the custom, only to consult the *Augures*, but to enter into the Temple of *Mars*, and there to beg the assistance of that God. When he march'd with his Army they were commonly ordered according to the dangers, or the safety which they did apprehend. Every night the Army encamped in a convenient place. *Pyrrhus* King of *Epirus* taught the Romans the Art and use of lodging their Army with a fortified Camp every night, for fear of a surprise.

Castrametari.

The Generals Tent was usually in the middle, the Horse & Foot placed round about at a convenient distance, in such a manner, that there was from the Generals Pavilion so many straight Lines reaching as far as the Fortifications. There were commonly four Gates, or places to go out in a Roman Camp. The greatest and largest was not far from the *Decumana*. The other three were named *Prætoriana*, and *Porta Principalis*. At Every one of these Gates was a Guard placed, and Sentinels at certain distances upon the Rampire. When they intended to fight the enemy, *aciem educere* they did lead their Army out in order of Battle, which was not always the same: Sometimes according to the Enemy with which they were to fight, or the situation of the place did cause them to alter the Army. The Spear-men called *Hastati*, and the *Velites*, usually began the Fight: When they were worsted, they retreated to a place left open behind the lusty *Principes*, who then succeed in their room, and maintained the Quarrel against the Enemy. After they were *Triarii* engaged. Every wise Commander

Signa canere, to sound a Charge, or *Classicum canere*, or *exordiri*, to sound the Trumpet for to begin the Battel, Especially at sea, *Just. Lips. l. 4. de Militiâ Rom. Ad Triarios ventum est.*

Only some Reserves, which were not brought
 to the Battel, but in case of necessity. When the
 Army was sufficiently weary in the fight, the
 Generals then gave order to their Reserves,
 called *Subsidia*, to fall upon them and end the dis-
 pute. *Cæsar*, in his *Commentaries*, speaks of a cer-
 tain order of Battel, called *Orbis*, which was in
 use of necessity, when the Enemies were nume-
 rous and too powerful for the *Romans*, they did
 form themselves into a round Body, that they
 might more conveniently resist the multitude of
 Enemies, who did fight them on every side. The Banner
 in such a case their design was to march
 in a circle, and pierce through the great Bodies
 of their Enemies, they fell into another Figure,
 called *Cuneus*, because they appeared as a
 wedge. In this manner, they did more easily
 execute their Design, and save themselves from
 being overpowered.

*Orbis vel Glo-
bus vocabatur.*

The Banner
was called
Bandum, or
Vexillum.

*Manipulus mi-
litum*, a small
Company of
Souldiers.

But there was nothing that did more enlarge
 the Bounds of the *Roman* Empire, and increase
 their Power, than the skill in their taking of
 fortified Towns. Many times, although the
 number of the Enemies within, was far greater
 and they had things necessary to oppose the
 Attackers, and were lodged within such strong
 Towers and Walls, that it seemed a madness to
 attempt to take them by force; yet the *Romans* did
 not sit down before such places, and when they
 were fortified themselves within their Works, they
 undertook the besieging of them with such
 art, that within a few days their Flags and Ban-
 ners were advanced on the top of the Works.
 If the Town Walls were low, and the opposition
 not great, they took it usually by Assault with
 ladders. But if the Besieged were numerous,

and the ways to the Town easie, they put high Towers of Planks and Beams, covered with raw Hides, which they did drag close to the Walls of the Besieged City. And when they began on their Companies under their Bucklers to ascend the Tower, upon which they did ascend by Stair Steps within, to the top, that was equal with the Walls; so that by that means they fought with the least disadvantage.

They had several ways to take Towns according to the nature and disposition of the Ground, and the situation and strength of the Wall, they did accordingly employ such Instruments and Engines as were most convenient. These are the chief Engines employed in the Siege of Towns: *Agger*, was a high Mount, which was raised near the Wall with Earth and Stairs to support it: From the top of this Mount they fought against the besieged, and killed every one that did appear upon the Wall. The Stake

* From hence in this occasion, were named *Valla*, and *Inter-li*. They commonly drew a Line round the besieged City, and built strong Towers at convenient distances, to keep in correspondence with Foreigners; but when the Roman Army was not numerous, they came down close before the Wall, and did neglect the great enclosure, that was required to surround the City, and to endeavour to enter into it by some place. They had many moveable Towers made of Boards, and covered with raw hides to hinder them from burning, which they did drag upon Wheels near the Walls, to give the assault. They made their Approaches under a large Covering made of Hurdles and Planks called *Vinea*. *Tortura*, was an Engine represented,

Coronâ cingebant muros.

Lorica, were the Breast-works.

Tutores ambulatores.

J. Lips.

upper part of a Tortoise; under it the Soldiers hid themselves, when they either drew near the Walls, or undermined them. Sometimes Engines were made of the Bucklers of the Soldiers joyned together. *Musculi*, were other Stanes of Defence, to protect the Souldiers in wing the Works for a general Assault. *Plaves* were other Inventions, to bring the Souldiers to the Walls without danger. Their Mines were named *Cuniculi*.

The other Engines for Battery, were first * *Balista*, which was made of Beams, Cords, Iron and Skrews, in such a manner, that it did not Darts of a considerable bigness into the City, which required but three Men to manage it.

* Or *Catapult a.*

Scorpio, was an Engine to cast Stones. *Scorpio*, was another to send forth small Darts. Some do confound these two names, because they were both of the same make, with this difference, that the former was for Stones, and the latter for

Ammon. Marcell. lib. 23.

Aries, their Ram, was a noted Engine made of several Beams; that which was on

Caesar de bello Gallic.

top was headed with a large piece of Iron as a Bulls head with Horns. The Souldiers did cast upon the strongest Walls, by the frequent blows which they gave with it. *Malleoli*, were a

Virg. l. 9. Aen.

kind of Arrows with a large Belly, full of Wild-fire, to burn any thing upon which it did light, and nothing was able to extinguish this Fire but

Falces Murales, were other Engines to fasten upon the Wall, and pull down the stones.

When the Romans besieged a City, they did give the taking of it, desire the leave of the particular Gods of the place, and invited them to dine at Rome, promising unto them Temples, Victuals, Sacrifices, &c. They were better Souldiers

at Land, than at Sea, nevertheless, they had great success, and have obtained famous stories by their Ships, upon which they did deavours to fight as at Land, by joyning Ships together, and causing them to afford standing. In the first *Punick War*, the Romans ventured their Fortunes in a Sea-fight against the *Carthaginians*. In process of time, they had become as expert at Sea, as at Land.

Dedititii, were such as were received to Quarter.

Quia captivi coronati solebant venire.

Agel. l. 7. c. 4. *Vel quia Corona militum circumstabat.*

When the Enemies were overcome, the Romans reduced them commonly to that estate, that they had a will, they had no power to revolt, or their obedience. When they did spare a City, and grant unto the People their lives, sometimes sold them, *sub Coronâ*, under a Crown, which was placed upon their heads, when they were led to the Market. Sometimes they did sell the People of a City to pass without Arms, *jugum*, under a Cross Spear, supported with others, and representing a Gallows. Sometimes they sold the Citizens, and the Nation that had been conquered, were driven out of their Habitations, and their Dwellings, and the Land was granted by the Roman People to some old Souldiers, who had deserved from them in the Wars. Such a Colony afterwards was named *Romana Colonia*. It was governed by a publick Council, composed of a Tenth Man, chosen out of all the number. There is a difference between a Colony, and *Oppidum Municipum*; for the latter was a certain Town that had obtained the Honour of being reckoned amongst the Roman Citizens, but none of them could claim any right to give his voice for the Election of Magistrates; nor was any of them burdened with the extraordinary Imposts. Besides the *Municipia* had particular Laws among

themselves, and were not bound to the observance of the Roman Statutes.

Some *Municipia* were *cum Suffragio*, they

to the Election of the Roman Magistrates. *Sigonius* notes, that *Jure* the *Municipes* were not to enjoy the same Priviledges in all things, as Citizens, but afterwards it happened that these Municipal Towns did by the favour of the Emperours all the Priviledges.

and because the Romans were the most powerful People of the World, several Cities and Nations did seek their friendship: These were afterwards named *Fœderati populi*, or *Fœderatæ civitates*.

These are the noted Weapons used in the War:

The frequent Alliances, which the Romans made with their Neighbours, did often admit

Verutum, a kind of a sharp bar of Iron.

on occasions of new Quarrels, by consequence of new Conquest. For when these Peo-

Ora datis suffixa veruto.

ple and their Friends, were grieved or oppressed by any Enemy, they did implore the assistance

Sil. Ital. l. 17.

of the Romans, who were glad of such an opportunity of enlarging their Dominions. When the

Hasta, a Javelin was a weapon of many Nations.

kingdoms were subdued, they reduced them into Provinces of the Roman Empire, and if they

Pilum, a Dart was only used by the Romans.

permitted the Inhabitants to enjoy peaceably their estates, they did lay upon them many yearly

Phalarica, was a Spanish

tributes. Besides, the Tenths of all the Fruits of the earth, called *Decumæ*, they had an Impost

Dart, describ'd by *Livius l. 1.* and *Virgil. l. 9.*

named *Portorium*, upon all Goods transported Imported. We may take notice that the

Æneid.

money rais'd for the Publick use of the Empire, was gathered under the notion of *Tributum*, or

Soliferreum, was another kind of Dart of the Spaniards.

tributal. *Tributum* was gathered from the Tribes of the People of Rome, either according to their

Gesum, was a Dart of the Gauls.

abilities, or as Pole-Money, or by way of Tax

— *Gallia* —

called *Tributum temerarium*. When every pri-

vat *quæ gesa tenens animoso pectore satur*. Claud. *Lancea*, was a Lance like unto a Pike. *Sparus*, or *Sparum*, was a Countreymans weapon. *Agræstæque armat Sparum*, Virgil. *Imperata Pecunia*.

— *Gallia* —

Lance like unto

a Countreymans weapon.

Agræstæque armat Sparum, Virgil. *Imperata Pecunia*.

Falces, were commonly used in War by the Eastern People about their Chariots, that were armed with Sickles or Scythes round about.

Framea, was another kind of Dart.

Romphaea, is taken either for a Dart or a Sword.

The *Gladius*, or Sword, was the most Honourable Weapon; therefore it was given to the Em-

perours and Generals, as a Mark of Power and Authority. It did lie upon the right hand. *Jos. l. 3. de Bell. Judaico*. But the longer Swords was on the left side. *Sarissa*, was a Javeline of the *Macedonians*. *Pugio*, a short dagger. *Contus*, was another sort of Dart or Javelin longer than the former. *Ferratâsque fudes & acutâ cuspide contos diunt. Virg. lib. 5. Æneid*. *Sagaris*, was a Weapon of the *Scythians* like unto our Javelins. *Sica*, was a short Sword, used by *Thians*. *Acinaces*, was like the Cymiter of the *Turks*, and carried by the *Macedonians* and *Persians* in the War. *Sudes*, were Sticks hardened in the flame, sharp at the end. *Miscebant ustâ praelia nuda sude. Protet.* They gave many names for their Bucklers, and their defensive Weapons. *Scutum*, *Clypeus* and *Parma*, were the common; the first was large, the second was but little. *Galearia*, or *Galea*, or *Cudones*, were their Head-pieces of ruff Skins of Bears, and other wild Beasts. *Sil. Ital. lib. 16.* *Corymbus* was the Buckler of the *Africans*: And *Pelta* was a short and little Buckler of the *Amazons*. There were many more Weapons both Defensive and Offensive, in use among the Eastern People; but these are the names of the ordinary Arms.

private persons was commanded to bring all the Gold and Silver, and cast it into the Treasury. *Vedionia*, were raised upon the Provinces by way of Custom or Tythes, or from Salt, or by a Tax called *Vicesima*. *Macelleni*, was a Tribute or Toll taken in the Markets from things necessary to Mans Life. All these Tributes were farmed out commonly to some of the *Equestrian Order*, who were called *Publicani*, a name grown odious, on account of the cruel Exactions of these men, and their inhumane dealings with the People of the *Provinces*. Every Head did pay a certain Tribute, and the Senate would sometimes lay upon them grievous Burthens, and exact large Sums of Money, according to the necessities of the *Empire*. Such people were afterwards named *Stipendiarii* Tributaries to the *Romans*.

But we may take notice, that they did carefully treat every City according to its deservings. If the Inhabitants had resisted their Power more than

They were sure to suffer for it, and to receive punishments, as the Romans thought they deserved. By this means they did strike a terror into the minds of their Enemies, and obliged them to seek their friendship, and to yield to their encroaching Power, that they might not be reduced to the same estate.

It was no wonder, if their Armies were so successful, and their Souldiers so obedient: They had an excellent, and severe Discipline to govern them, and such glorious Rewards assured to their virtuous behaviour, that they were thereby much animated to seek the latter, as they were deterred from the former by the punishments inflicted upon offenders.

They had several sorts of Chastisements proportionable to the Souldiers faults: Sometimes when a Souldier had shamefully demeaned themselves, the General did dismiss them, and disband them, by taking away their Souldiers Girdle, and their

Sometimes he did deprive them of their Salary: Such were said to be *ere diruti*, deprived of their Pay, which was cast into the public Treasury. *Censia bastaria*, was when the Souldier was commanded to resign up his Spear, and depart out of the Army. When the Company lost their Banner, they were commanded to live upon Barley-bread for several Months, and the Captain lost his Girdle, which was a notable disgrace to an Officer. If the Crime was but small, the Souldiers were forced to stand before the Generals Tent, with some marks of dishonour

in the War. *Ignominiosa dimissio*, was when he had committed a Crime, as the Romans thought it a disgrace to maintain their quarters such a one. It was not lawful for Women to enter into the Camp. Quint. Declam. 3. *De fodiendo fossam coram exercitu*, ch. in Lucullo.

Tria genera missionum, honesta dimissio, ignominiosa, & Causaria.

Honesta, when the War was ended, or when the Souldier had been in the War the full time of Warfare, or when he was grown old.

Causaria, when the Souldier was fallen sick, lame, maimed or when by some accident he was disabled from serving

upon

Hibernare ex oppido. Liv. lib. 26.
Venam solvere militi, Gell. lib. 10.

Fustuarium mereri.
Fuste cædebatur qui aliquid surripuerat ex castris, Sueton. Livius, l. 30.
Ignominia notati fuerunt, qui perdebant arma, ut Scutum, &c. Liv. lib. 2.
 Polyb. lib. 6.

Stipendium, the ordinary Wages of a Souldier was in the beginning of the Empire, but 2 s. 2 q. of our Money; of a Centurion 5 s. of a Horseman a *drachma*, i. e. 1 s. 6 d. Polyb. towards a Souldiers pay a *Denarius*, 7 d. 2 q. And so of the rest probably.

upon their heads; or they dig half naked in the presence of the whole Army. Sometimes they were condemned to Winter abroad in Fields, and not to come under a Roof in the worst weather. If a Souldier had been a Coward or inconsiderate in his attempts, they did open a vein and draw some blood from him. These were small punishments due to lesser Crimes; greater faults were chastised with Rods and Death. Sometimes they did cut off their hands, whip them with Rods, beat them with Cudgels. All Runners were to lose their Heads without mercy. They did commonly Crucifie them as Slaves, if they were taken after that they had run to the Enemy, as *Livius* saith. And when there had been a dangerous Mutiny, they did condemn either the first or the hundredth Man to Death: This was called *Exercitus*, or *Legionis Decimatio*, or *Centesimo*. This strict observance of the Military Laws, preserved their Armies from Rebellion and Ruin, and caused every Souldier to obey his Orders, and follow his Leader.

The Rewards granted to the Courageous and Valiant Souldiers, were many, and suitable to their well-deservings. The meanest Souldiers were advanced to the Command of the Army, when they had done some brave Action. But besides the Offices of Profit and Honour, they received an increase of their Pay. Their General did bestow upon them Bracelets, a white Lance, Collar, and such like Ornaments to Honour their Virtue, and give some distinction from the ordinary kind of Souldiers. There were also many sorts of Rewards.

There were also many sorts of Rewards. Of a Centurion 5 s. of a Horseman a *drachma*, i. e. 1 s. 6 d. Polyb. towards a Souldiers pay a *Denarius*, 7 d. 2 q. And so of the rest probably.

to the brave Souldiers of the *Roman Army*.

When a Captain had freed a City from the Siege of an Enemy, and had forced them to depart, the

Obſidionalis corona.

Senate did beſtow a Crown, not of Gold, or of any other precious Metal, but of Graſs, upon

Polyb. lib. 5. Herbam porrigere, iſt to acknowledge the Victory.

by whoſe means they had been delivered. Nevertheless this Crown was look'd upon as the

greatest Honourable. The Graſs was to be gathered from the City that had been freed from the

enemy. *Civica Corona*, was a Crown given to a Roman for preſerving a Citizen from the Enemies

ſ. It was made of Oak branches and leaves. When a Souldier had generouſly advanced his com-

missions in an Affault, and gained the top of the wall before them, he was honoured with a

Muralis corona.

Crown of Gold, repreſenting the Battlements of the City Wall. Another of the ſame ſubſtance was

beſtowed to ſuch, as did firſt enter into the Enemies camp, and this was called *Caſtrenſis Corona*. Thus

after a Victory at Sea, the Admiral, named *Na-*

Corona navalis:

Præfeſtus, gave Crowns of Gold to ſuch who

entered firſt into the Ships of the Enemy. The Romans were very careful to reward and encourage

Virtue, in thoſe Men who did manage their publick Affairs; or in ſuch as were engaged to

Sape duces meritis bello tribuere coronas, Hunc cingit muralis bonus, hunc civica quercus nitet, hunc domitis ambit roſtrata carinis.

maintain their Quarrels. By this means they endeavoured to have the beſt Souldiers in the World. But

the Rewards granted to the meanest ſort of Souldiers were nothing in comparison of the Honours

and Recompences, which they did beſtow upon the generous and ſucceſſful Commanders. After a

glorious Victory, the Army granted to their Generals this Title of Honour, *Imperator*. After-

wards they ſent Letters adorned with Lawrel to the Senate, to require from them the Confirmation of that Title, with publick Proceſſions and Prayers;

Decernere supplicationes, or triumphum, to appoint these Processions, or the triumph to a Conquerour.

Corona Triumphalis.

Itē Triumphales circum mea tempora lauri.

Ovid. l. 2. Amor.

Behind the Conquerour stood one to

admonish him in this pomp, not to flatter himself with high conceits. And to his Chariot were tied a little Bell, and a Whip, to signify him, that notwithstanding his Honours, if he did offend he should be punished as other Citizens, either with Stripes or death. The Conquerour was to offer his Crown and his Lawrel to *Jupiter*. *Rosin. ille Coronam in gremio Jovis, &c.*

Prayers; at which all the Roman People did in Pomp, marching to all the Temples of Gods, to pray for the prosperity of their General. This was performed in his absence. At his return home, they sometimes received him in triumph. In the lesser Triumph, named *Ovatio*, a Sheep was lead before him up to the Capitol, where he did Sacrifice it to *Jupiter*. Then he was to enter into the City upon a Horse, crowned with a branch of Myrtle, because he had been successful, and victorious without much Blood. The greater Triumph, was the most glorious in the World, and the greatest expression of Honour and Grandeur. It was allowed by the Senate to their Generals abroad, when they had enlarged the Bounds of the Empire, and kill'd in encounters with the Enemy above 5000 Men. The General, with his Army, did enter into the City in great pomp. All the Souldiers were crowned with Lawrels, and cloathed with stately and rich Attire. The General, with a Triumphal Chariot of pure Gold, which the Senate sent him, was to ride into the City upon a stately Chariot. Some have been drawn by stately Beasts, as Elephants, and Dromedaries. He was cloathed in a Purple Robe called *Trabea*, which was richly beset with Gold, Pearls, and Jewels, and a branch of Lawrel in his hand. Sometimes before, and sometimes after him, were led the Chains, the Captives, the Princes and Kings.

had been overcome and taken, with all their
 ſils and Riches. All that could ſerve for oſten-
 ſion, was then publickly carried in Pomp, to
 honour the Triumph of the Conquerour. The
 City being then full of all the Inhabitants of the
 Country round about, who did flock together,
 to be Eye-witneſſes of the Glory of the Roman
 Empire, that then appeared to the World. The
 Senate, and all the Perſons of Quality, were
 ſent to welcome the Conquerour home at the
 Gates, and to lead him to the Capitol, through
 Acclamations, and wonderful Rejoycings of
 the People, that crowded to ſee him: When
 he came to the Capitol, he was there to ſacri-
 fice a Bull to *Jupiter*. And if he had been ſo
 happy, as to kill with his own hand a General
 the Enemy in Battel, he took from him his
 Honour and Weapons, called then *Opima*, not
Opima Spolia, and did dedicate them in the
 Temple of *Jupiter Feretrius*, cauſing them to
 hang up in remembrance of his Valour and
 Deeds.

*Ibant ante du-
 ces onerati colla
 catenis.*

*Quatuor in ni-
 veis aureis ibis
 aquis. Ovid. i.e.
 Triumphalis.*

The Bull was
 to be white.

When the Conquerour paſſed through the
 City, he ſometimes caſt Medals of Gold amongſt
 the People, and diverted them many days with
 ſick Sports.

Afterwards, the Senate did cauſe at the Pub-
 lic Charge * *Arcus Triumphales*, ſtately Monu-
 ments of Triumph, to be erected in honour of the
 glorious General, with Trophies of the Spoils
 and Weapons of the Enemy.

* *Vocabantur
 etiam Fornices.*

Theſe *Trophæa*, or *Armorum Congeries*, were
 ſtately Piles erected, of the Armour taken a-
 gainſt the Spoils of the Enemy.

They

* *capitolinae*
dapes vocaban-
tur.

They did commonly conclude the Solemnity
with a * great Feast, unto which all Persons
Quality were invited.

Martial. l. 12.
Propter Alba-
num vinum
ibi generosissi-
imum.

Non Albana mihi sit commessatio tanti,
Nec capitolinae, pontificumque dapes.

The End of the Fourth Book.

The P R E F A C E.

*ALL humane Sciences have flourish-
 ed amongst the Egyptians many
 Years. Abraham first brought un-
 to them the Rudiments of Philo-
 sophy, which his Grand-child Jacob fully
 taught unto them. His Son Joseph, a great
 Lover of Learning, furnished their Priests
 with such Revenues as might entertain them
 in their Studies, and in the performance of
 their Offices. The Grecians, in the days of
 Socrates, Pythagoras, Herodotus, and Plato,
 fetched from Egypt all the knowledge of
 the Egyptians, which rendered them so famous. But
 the Egyptian Priests, unto whom it belonged
 to teach, did not divulge their doctrines
 without a shadow, or some dark Emblem.
 Their manner was to discover unto their Au-
 ditors, the Mysteries of God, and of Na-
 ture, in Hieroglyphicks, which were cer-
 tain visible shapes and forms of Creatures,
 whose inclinations and dispositions did lead to
 the knowledge of the Truths, intended for
 instruction. All their Divinity, Philosophy,
 and*

*Εμβλημα ὁπ
 ὃ ἐμβλάλλεν,
 quia inseritur
 ornatûs gratia.
 It is composed
 of a picture.
 and of a motto.
 αἰνιγμα, is an
 obscure Sen-
 tence, repre-
 senting things
 by Metaphors
 and Signs.
 Hieroglyphick,
 is derived from
 ἱερός, and
 γλύφειν, be-
 cause this kind
 of writing was
 proper to holy
 things and ho-
 ly persons.
 Only the
 Priests of E-
 gypt, did ex-
 press the My-
 steries of Na-
 ture, and of
 their Gods
 with Hierogly-
 phicks.*

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and their greatest Secrets, were comprehended in these ingenious Characters, for now that they should be profaned by the Inquiry and Acquaintance of the Common People. The Learned in Antiquity seem not willing to make them share in any part of the profound Sciences; therefore Alexander was displeased at his Master Aristotle, for publishing some of his Treatises, that concealed the Curiosities of Nature, in the common Language. Doubtless the Heathens had good reasons to keep from the Vulgar, of their Mysteries; for they saw what Priests have experienced to our Sorrow, That too much Knowledge is as dangerous, as stupid Ignorance; when such do possess, who have not wisdom to make a right use of it; Sublime Mysteries in the shallow notions of the Commonalty, do serve but to fill their Minds with lofty conceits of their own excellency. For, as their worldly Affairs constrain them to make it their business to provide for themselves, they can never attain but to the imperfect knowledge of a few Notions, which are but to bewitch them with an invincible fancy of their own sufficiency, and to make them despise the wholesom Admonitions of their Teachers. I confess, we are not to oppose the Command of permitting the People to read, for the benefit of his Holy Word, but I think it is the concern of this divided Nation, to

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rudent Ministers in every Parish, that
now, what to Preach to their Auditors.
it very dangerous, to declare indis-
any Mystery unto them. St. Paul's
could provide Milk for Babes, as
strong Meats for grown Stomachs.
pledge is to be fitted to the Capacities of
one, and some Truths are more useful
than divulged. It is neither just
proper, that the sublime Inquiries of
learned Brains, concerning many My-
s, should be as ordinary as ABC. The
Priests of the Egyptians, for this cause
veil their Knowledges of God, and Na-
, under the shadow of their Hierogly-
s, from the view of every Meehanick
these ingenious Inventions were contri-
not only to hinder the sublime knowledge
philosophy from being profaned, but also
they might abbreviate the diffused No-
of that Science, and fit them for a more
comprehension, and a better retention of
in their Memories. Every Name is
abbreviation of a Thing, but it is not able
give such a perfect Idea of the Properties
hidden Qualities of the Things intima-
as the Picture of them in a witty Hier-
yphick. The great Creatour of all
s, hath been pleased to discover unto us
his manner his Divine Pleasure, and all
Excellencies of his Being. In the Old
D d Testa-

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Testament the Mysteries of the Gospel delivered to the Children of Israel in and Figures : And in the great Book of Nature, God teacheth us by the Mysteries and Expressions of Himself, by Natural Hieroglyphicks, by certain significant Images of his Glorious Being. We may therefore say that these witty Contrivances of the Egyptian Priests, were designed to bring Men to an easie discovery of the meaning of all the Works in the World. They were as Arguments to enable us to understand the Power, Wisdom, Goodness, and the other Attributes of God.

These Hieroglyphicks are also useful to our Belief, and to perswade Men to embrace Vertue and Piety; for when they behold Brute Beasts inclinable to good Motion, they cannot but think it a great Argument to the reasonableness of their Nature, and they do suffer them to excell in this particular.

The Egyptians had also a design to render their Knowledge immortal, by the Hieroglyphicks. I am certain for that purpose they did engrave their Hieroglyphicks upon Rocks, upon Pillars of Marble, as I have said :
No

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*...dum flumines Memphis contexere si-
...erat, is saxa tantum volucresque se-
...que,
...ptaque servabant magicas animalia lin-
...guas.*

*...but they did not only express Things, and
...secret Knowledge, by their Hierogly-
...ks, but also whole Sentences. They
...e all their Rules and Precepts, relating
...the Worship of their Gods, or to the Govern-
...t of the Kingdom, in this manner. I
...se informed by some worthy and credible
...sons, who have been Factors in India,
...at this day there are three or four Na-
...an, whose Languages are as different as
...ek and Hebrew, and yet they under-
...nd the Writings of one another. So that
...one writes in one Language, the other
...read in another; which cannot be, but
...ertain Hieroglyphicks, or Universal
...acters, representing the shapes of things,
...h are known to Men of all Nations and
...gues. It is not long since the Learned
...hartus had a Writing of this Nature
...to him, from an Eminent Person of
...Court of France, for him to interpret:
...that we may treat of these Hierogly-
...ks with order, we shall first view
Dd 2 those*

THE PREFACE.

those that relate to God, and his
Works. Secondly, those that concern
Thirdly, we shall consider several other
tions of this kind, concerning Birds,
and Fishes, &c.

Short COLLECTION of the
amous Mysteries of the EGYPTI-
NS, named *HIEROGLY-
PHICKS*.

BOOK V.

CHAP. I.

Of God and his Works.

THE Egyptians look'd upon the World
as the great Image of God. One of
their Divinities was named *Kneph*: *Jupiter est
quodcunque
videt.*
He was represented as a beautiful
Man with Feathers upon his Head,
and a Scepter in his Hand; out of his
Mouth proceeded an Egg, which was the *Hiero-*
glyph of the World. For the Shell of it ex-
presseth very well the Heavens, that do shut in
all visible things on every side; the White is an
Image of the Air and Water; the Yellow of
the Earth, which contains in it a secret virtue,
that causeth it to produce living Creatures, by the
Providence of a Natural Heat. Its coming forth
from the Mouth, shews how he is the great
Author of the Universe, and how all visible
Things have been formed by the Power of the
Divine Word of God.

Αἰεὶ πανυπέ-
 ρατ' ἐπ' αἶπν
 ἀρωγὴ, ὄμμα
 δικαιοσύνης,
 ζωῆς φῶς.
 U. ph. of the
 Sun.

They did also picture Almighty God, as Body of a man covered with a long Garment bearing on the top the head of a Hawk: For excellency, courage, nimbleness, and good qualities of this Bird, do shew out unto us incomprehensible Perfections of its Great Creator. The Sun was also represented by this, that is a perfect Emblem of its Powerful Influences in the World. Some observe, that that Creature can steadfastly look on the Sun, and the Bones of it do draw to them the Metal of Sun, Gold; as the Load stone, Iron. God was also adored in the form of a Crocodile, because that Creature only is without Tongue. The Egyptians therefore did represent by it, how he beholds all things in Heaven and Earth with a found silence.

Cal. Rhodigin.

The Capacious Heaven, they understood as an expression of his Divine Majesty; therefore some of the Egyptians did adore the Circle of Heavens. The Light is an Emblem of his Dominion; the Roundness of the Elements, of his Power and Perfections, and the Celestial Heat, of his tenderness of his Love.

Ἀπὸ τῶν προ-
 εἰρηστων ἀλλων
 Ἐρπιδων βα-
 σιλικα τὸ μὲν
 δέμας ὀξύκα-
 ρον ὁ ξανθὸς
 ἐπὶ τεῖα δῶρα
 φέρων μῆκος
 τὲ καὶ ἰδιω.
 Nicand.

The Egyptians sometimes represented the vidence of God, by a Basilisk, with a Hawk's head and eyes, because there is no other Creature of spirits and vigour. It is said, that it kills at distance, only by sending out of its eyes a poyson, which it conveys to the Creature whom it is displeased.

The Power of God they did express by a Creature with three Heads and a Body, having no hands nor feet; because Almighty God governs all things, only by his Wisdom and Pleasure, and needs no visible Members to act in the World.

produce his Wonders; all the Elements, and most Rebellious Creatures, shall fulfill his Displeasure against their will.

To express the effects of Gods power in nature, Egyptians painted a Man with a multitude of arms, stretching them out upon the World.

The Providence of God, or the Favour of his Providence, was represented by a great Star in the Air; because it is often clouded with adversity and never shines long upon us without intermission. And because God hath hid the secrets of his Divine Nature in the Works, that appear to our eyes, the Egyptian Priests did represent him as a Man sitting upon his heels, with all his lower parts covered.

The Phœnicians, who were famous Merchants, scarce knew any other God besides their Gold, and adorned their Idols with large Purcs at their sides, full of Money. Jupiter was sometimes represented without Ears, to express how God seems not to hear nor take notice of the Profaneness of Men, and of their impious Discourses. One hundred hands were given to him, and as many feet to shew the multiplicity of Effects which proceed from his Omnipotency, and how he sustains all this from falling into a confusion.

The Goddess Isis was full of Dugs to signifie the benefits that Men do receive from the happy Influences of the Moon, which was worshipped by the Statue of Isis in Egypt. In the City of Sai this Goddess had a famous Temple, where was to be seen this Inscription, *I am all that was, that is, and that shall be, my Veil no Mortal hath yet uncovered.* These Heathens did profanely ascribe to their senseless Idols, and to their Prototypes, that which only belongs to Almighty God, the invisible Creator.

*Quisquis habet
nummos securâ
navigat aurâ,
fortunâmq; suo
temperet arbi-
trio, Ocives ci-
ves, querenda
pecunia primum
est. Virtus post
nummos: Hæc
Janus ab imo
perdocet: Hæc
recinunt Ju-
venes dictata
senesque, Horat.
Lib. 1. Ep. 1.*

*Plutarch. in
Isid. & Osirid.*

Ἡλίου ὁ
παντ' ἐρεῖς,
καὶ παντ' ἐπὶ
κίβητος Hom.

The Sun, the most glorious of all visible things, was adored as their chief God, and represented sitting upon a Lion, with Rayes of Light about his head, and a bundle of Ears of Corn in one hand, to express the Power and Goodness of the Sun, that causeth all the Fruits of the Earth to bring forth their increase.

The perpetuity and durance of the Heaven was signified by an Heart, placed upon a Chalice of burning Coals, where it did remain, without receiving any prejudice: Thereby these *Egyptians* did intend to intimate unto us, how the World, and the Heavens subsist intire, notwithstanding those powerful Elements and Beings, which do struggle together, and dispute the place with another.

The Sun was also pictured in this manner, as a beautiful young Gallant, standing half naked, upon a Ship neatly trimmed, supported on the back of a great Crocodile, with flames of fire round about it. These several particulars are mysterious expressions of the power and estate of the Sun in the lower World. The swiftness of his Motion was signified by a winged Horse, running a Race. A Beetle, a vile Insect, was put to signify the Sun: The kind of Beetle bears the perfect Image of a Cat's head. Now the Naturalists have observed, that Cats do see best, when the Sun approaches, and that their Eye-sight decays, as it goes down in the evening. The *Egyptians* did also put the rarest of all Birds, to express the Sun, the rarest of all visible Beings; for they painted a Phoenix to be a *Hieroglyphick* of it, as they did a Raddish and an Onion to express the Moon.

Therefore
call'd αἰλινος
μῦθος

A *Cynocephalus*, was also the *Ænigm* of the Moon; for by the different postures of this strange Animal.

al; the different Motions of the Moon are fig-
 . To exprefs the rifing and increafe of it, it
 ainted ftanding right up, upon its hindermoft
 and to fhew the decreafe, this Beast was laid
 its back as dead, for Naturalifts do obferve,
 the Apes sympathize with the Moon; there-
 fome were nourifhed in Egypt by the Learned,
 hem to difcover more eafily the Myfteries re-
 g to the Moon, and the time of its Conjunction
 and Oppofition to the Sun. A Cat was ano-
 Hieroglyphick of the Moon, for that caufe
 were fo highly honoured amongst the Egypti-
 as to receive their Sacrifices and their Devo-
 , and to have ftately Temples erected in ho-
 of them. It feems that their witty Inventions
 gioned the extravagancy of their Devotion, and
 red them ridiculous to all Nations; for when
 were poffeffed with an Opinion, that God
 to be adored in thofe Creatures where he ma-
 ted himfelf, they fondly abufed that homage,
 ch was only due unto him, by afcribing it to
 vileft Beings.

The World was represented by a round Tem-
 because Divine Majefty hath created it for his
 Glory, to receive in it the Refpects of all
 atures, and because it appears like a large and
 autiful Edifice, excellently well adorned, fup-
 ed by the Power of God, covered with the
 vens, and diftinguifhed into feveral apart-
 mts. But to exprefs the Harmony and rare cor-
 ondency that is in the World, between the
 eral parts, that compafs it, they did put the
 ture of Pan, with two Horns upon his Head,
 a Rank of feven flender Pipes in his hand, fo
 ned together, that their Mulick could make a
 afant Confort. The two Horns are taken for
 the

the Sun, and the Garment of a Leopard about his shoulders, did represent the beauty and variety of the Stars. The ordinary Hieroglyph of the World, was a Globe, in which were represented the Circles of the *Zodiack*, with the Stars in it, and round about, a multitude of Stars. This Globe was supported upon the back of a Man sitting on his Knees, which were covered with his Garment, to shew how the World is upheld by the Power of God, who seems to be covered with the lower Ranks of Creatures, with divers blemishes and dark shadows.

When they intended to point out the continuation of Creatures, and the change of one into another into the World, they did put a Snake representing an Orb, biting and devouring its tail, because the World feeds upon it self, and receives from it self a continual supply of those things which Time consumeth. *Claudian* was acquainted with this Hieroglyphick, which he both ingeniously expresses :

*Perpetuumq; virens squammis, caudamque redivivam
Ore vorans, tacito relegens exordia morsus.*

The Year was also signified by a Serpent, which bit his tail; because it doth run round, and returns to where it begins.

The World was also represented in the Temple of *Serapis* in *Egypt*, which stood in the City of *Alexandria*, by the Image of this God, made of sorts of Metals, of such a prodigious bigness, that it filled the Temple and reach'd with the head to the Roof, and with the hand to both sides. The Golden Head of this Idol did signifie the Heavens; the Shoulders and Stomach the Air; the Belly the Sea; and the Earth was expressed by the Feet. The Idol speaks of it self.

ἄνδρες τοῖσι, δέμας οὗ καὶ γὰρ εἶπω,
 καὶ κόσμον κεφαλῇ, γαστήρ δὲ θάλασσα,
 καὶ μοὶ πόδες εἰσὶ, τὰ δ' ἔα' ἐν αἰθέρι κεῖται,
 καὶ πηλαυγὲς λαμπρῷ φάει Ἡλίοιο.

an excellent agreement of the Elements in the
 Creation of Creatures, was represented by an
 Elephant or an Ostrich, because they subsist by, and
 the four Elements.

It will be not amiss, to examine a
 story, which we do frequently meet with
 in the Heathenish Authors, as in these Verses
Lucan :

*Ignotum vobis Arabes venistis in orbem,
 Umbras mirati nemorum non ire sinistras.*

The Right Hand and the left Hand of the
 Gods are often mentioned. There is a dispute
 amongst the Learned concerning this particular.
 It is certain, that the difference proceeds from
 a different manner of beholding the Sun and
 the Stars. The Philosophers, as *Aristotle* and
 others, do make the East to be the Right Hand,
 and the West to be the Left, because they consider
 the strength of the Stars, and of Nature, which
 is greater in the Oriental parts, than in the
 Occidental, because there is the beginning of
 Creation, or because the Philosophers and Astrolo-
 gers did continually observe the motion of the
 Stars, and the Northern Pole, which cause them
 to stand in such a manner, that the East was on
 their right hand, and the West on their left. Now
 the Poets adore the Rising Sun, therefore to
 the South is on their right hand, and the
 North

Πυθαγόρας, καὶ
 Πλάτων, καὶ
 Ἀριστοτέλης
 δεξιὰ τὸν κόσ-
 μον ἑώρασαν ἐν
 τῇ ἑσπέρᾳ, ἀφ'
 οὗ καὶ ἀρχὴν τῆς
 κινήσεως,
 ἀειστὴν καὶ
 ἰσότητά. Gal-
 len.

Nevertheless
avis sinistra
was esteemed
a fortunate
Omen, and
intonuit læ-
vum, i. e. a
happy sign
hath appear-
ed, because the
left hand to
the *Augures*
was the right
hand to the
God that gave
the sign.

Jer. 1. 14.
and *4. 6, &c.*

North on their left. The *Augures*, and the
an Priests did thus consider the Sun, in
their Observations, therefore the left hand
World, in all their Writings, is the North
the right hand is the South; from hence it is
sinister, the left, signifies unhappy: For the
thens lodged all the Evil Dæmons under the
thern Pole, and in those frozen Climates, they
subject to it; whereas they imagined, the
good *Genii* did commonly converse in the
thern Countries. The Holy Scripture see
favour this Opinion, when it saith that
shall come from the North; and in another
From the North all evils shall flow upon the
It is certain, that the Northern Nations are
Warlike, more fierce and cruel, than the
thern People, because the coldness of the Air
dens both their Minds and Bodies. All the
mies of People, that have over-run and de-
ed the World, proceeded from the North.
Goths and *Vandals*, and before them the
ans in *Asia*, the *Normans*, the *Huns* and
bards, the *Turks* and *Tartars*, have plagued
Southern Nations, and forced them out of
Dwellings. The *Saracens* and *Romans* may
cepted; but the latter may be reckoned among
our Northern People, and the former never
any great progress in their Conquests, until
Turks, and other *Scythian* Nations, had mixed
amongst them.

At the Entry of all the Temples of Egypt
Sphinx was to be seen, which was to intimate
all the Gods there worshipped, were mysteriously
represented, and that the common People
never understand the meaning of all the Images
and their postures, without an Interpreter.

on wiping out with its Tail the impressions
Feet, was the *Hieroglyphick* of the great
ur, covering over the Marks of his Divini-
the Works of Nature, and hiding his im-
e Power by the visible Agency of inferiour

Τὸ λιοντὶ
ἰχθυὶ ζῳῆς;
Do'st seek the
paths of a
Lion? *Prov.*

It is reported of the Bear, that Nature
taught it that cunning, to slide in back-
into its Den, for fear of being discovered by

thick Angel is signified by a Viper; for as
yson of Vipers is quick and powerful, so
destroying Spirits are nimble, in bring-
pass the ruine of Mankind, and nothing
oppose them, but the Grace and Power of

Egyptians did put a Vulture to represent
for the Naturalists tell us, that this kind of
conceives not according to the usual manner,
copulation with a Male, for they are all Fe-
de they do therefore bring forth Eggs, by re-
g into their Bodies the Northern Wind, or
e say the Western, which causeth them pre-
to conceive. Thus Nature brings forth many
ures by extraordinary means, not well known

na, or the Moon, was represented with three
the one of a Dog, the second of a Horse,
e third of a Man, to shew the different Effects
Moon, in Heaven, in Earth, and in Hell,
he bosom of the Earth.

When it is in
its Fall, it ri-
pens the
Fruits of the
Earth, there-
fore it had an
ear of Corn in
one hand.

dom, was painted as a beautiful Woman
four Ears, and four Hands, but with one
ue, which was hid within her lips, that were
lose.

e may here take notice, that when the Priests
gypt prayed to the Gods, they appeared in
black

black Cloaths, whereas other Nations made their addresses only to the infernal Spirits, with ornaments of that colour.

Truth, was expressed by a Heart upon the Breast of a Man.

Unity and Wisdom, were represented by a single Beam, and its beautiful Beams; *Peace and Wisdom*, by the fruitful Olive-tree; *Liberty and Success*, by the Vine; *Chastity*, by a Pomegranate; *Crease*, by Mustard Seed, that grows up into many branches.

Argus, with a Head full of Eyes, did guard this great World. The Eyes of our Creator are every where, all things do take notice of, and are witnesses of our behaviour.

In the City of Troy stood an Image of a Man, which had three Eyes in the Forehead, to signify the Providence of God, that is acquainted with our actions.

The four *Elements* suspended in the Air, were animated by *Juno*, hang'd up by *Jupiter* in the Heavens with weights at her Feet.

The Heavens were painted as a beautiful Man, with a Scepter in his right hand, the Sun in his Breast, a Crown upon his head, his Breast adorned with Stars without number, reaching to the ground, and an Urn full of Fire in his left hand, sending up a great flame with a heart in the middle. This Picture requires a Commentary to expound every draught of Pencil, as the Physical Descriptions and Explanations of the Philosophers: for there is scarce anything to be said of Heaven, but is contained in these compendious *Hieroglyphicks*.

The Youthful Face of the Heavens, intimates their immutability, constancy, and unchangeableness.

that never falls to decay. The Scepter and
 yn signify the Dominion and Power that the
 al Globes do exercise upon the inferior Be-
 The Sun and Moon in the Breast, point at
 wo beautiful Luminaries that shine in the Fir-
 ent, and that are the immediate Causes of
 and Motion, and the Means by which God
 uces, so many Wonders in the World. The
 full of flames, with a burning heart that never
 ames, shews, that the Almighty Power of God
 ins the enmity and seeming discord of the
 ent, from producing a confusion, &c.
 he Relation between Heaven and Earth, was
 es'd by a man, with hands tyed with a Chain
 was let down from the Clouds, for there is
 ng here below never so great and powerful,
 hold by a secret Chain, by which the Divine
 idence can turn and wind it at pleasure.

the Images of the Gods were mysterious
 glypbicks, invented by ingenious Men, to ex-
 fane Mysteries which they would not re-
 to the People.

CHAP. II.

Of Man, and Things relating to him.

Ans condition in the World, was expressed
 by these Five Hieroglyphicks; the Head of
 ng Infant, an old Mans Head, a Hawk, a Fish,
 a River-horse. The Infant and the gray Hairs,
 grifie his Death, which succeeds his Birth;
 Hawk, God's love to Man; the Fish, his Death
 Burial; and the River-horse, the irresistible
 er of Death, that spares no body.

See Munster's
Cosmog.

*Leonum animi
index Cauda,
sicut & equo-
rum aures, vis
summa in pe-
ctore. Plin.*

Nat. Hist. l. 8.

*Βεβρονας
κρηων τε &
αιματ*

Theocrit. of a
Lion.

Pliny menti-
ons many
wonderful
things of
them. Hist.
Nat. lib. 8.

*Ἀείδειν ἐπέοι-
κον ἀπειρεσί-
ων ἐλεφάντων.
κείνα, γὰρ ἐν γο-
νύσσιν ὑπάρβια
τρίχέα διαί.
Oppian. de
venatione.*

A furious Man, was intimated by a Lion on his
up his Prey. A Religious Man, by a Lion run-
from a Cock. A Whore by a Lion with a Woman's
Head, because her Countenance is fair, her Speech
most pleasant, and her Allurements powerful; but
her Nature is fierce and cruel, and she is impatient
only to prey upon both Body and Estate. A
merciful Man, was painted by a Lion having a
passion on a Lamb lying at his feet. The fury
impatience of a Lover, by a Lion devouring a
Heart.

A King was signified by an Elephant, because
this Beast is very Noble in his carriage, and he
never bow the Knee; besides, he is a great enemy
my of Serpents, as Princes must be of Thieves
Robbers, who are the Serpents of a Commonwealth.
The Elephants are very bountiful, they will deliver
into the hands of their Favorite such things as they can get.
The Elephant is very temperate and just, a great enemy of
and filthy Creatures. He seems to have a great
measure of Knowledge and Judgment bestowed
upon him, than other Brutes; and it is reported
that he doth worship every New Moon towards
Heaven, and express by his outward actions, a
sense of a Supreme Being; therefore he was by a
Hieroglyphick of Piety, as well as of a kind and
harmless Nature, for the Elephant never offers
Creatures, that are not hurtful of themselves, but
will march amongst innocent Lambs, without con-
ferring the least injury to them; whereas if he is
offended, he will spare nothing, and does not
danger, that he might seek a revenge. For this
purpose, some say, that Nature hath provided
the Elephant with two Hearts, the one in his
him to Peace, Mercy, and Goodness; the other

When he is affronted, moves him to take Vengeance. All these Observations of the Elephant, led the Egyptian Wise men to make him the Hieroglyphick of a good King; who is a promoter of Justice, a Protector of Peace, a Friend of all good Virtues, an Enemy of voluptuous Swine. He is harmless amongst Lambs, unmerciful to Dogs, courageous in the prosecution of his just designs, resolute in overcoming difficulties, merciful to the poor, and severe to such as do withstand his Royal Authority and Power.

A Priest, or a Man whose Office obliged him to his attendance in the Service of the Gods, expressed by a *Cynocephalus*, riding upon a Fish in the River. The Priests of Egypt did abstain from all kind of Fish. Some have thought, that this Hieroglyphick therefore did signify abstinence, which was thereby recommended to such persons. I rather think, that the River is the transient World, the Fishes are the Passions of the Soul, and the Pleasures of the Body, which such a master and overcome, who intend to offer acceptable Sacrifices to Almighty God, and be worthy of that most Divine Office of Priesthood.

A Learned and an accomplished Man was signified by a Stag, lying upon its side, chewing its Meat. The Horns of this Beast are the Hieroglyphicks of Power, Authority, and Dignity, unto which such persons strive to be promoted.

A cunning Server of Times, was expressed by a Pig-hog, because this Creature hath always two or three holes, where it retreats; when the Wind is cold and boisterous at one hole, it creeps to the other, and thus it changeth its dwelling with the weather.

ἐλάφτις ἀνὴρ
a timorous
man. Pro.
φύλακτις ἐλ-
λάφτιον ἐοί-
κατον, of the
trojan. in Ho-
mer. Il. N. 3. 1
ἀβλήχρη
κερδῶν, of
δύμος ἐοικὸς
ἀναλκῆς.
Oppian.

A Babbler, an Enemy of good Manners, Bea
a Prophane Person, were represented by a sucking Hog, whereof the filthy disposition caused
to be hated by all the Eastern People, inso much
that it was a great Crime, for some Priests, who
did wait upon the Altars of the Gods, to touch
Hog. A voluptuous Man, living in ease and
idleness, had the honour also to be expressed
this Animal. Some Nations did Sacrifice
for such as grew mad, and when any had killed
Man, and was tormented with the Furies of his
Conscience for his Crime; he did commonly
satisfie the angry Divinities, burn Sucking
upon the Altars, and wash his hands with
Blood. They imagined that the foul stains of
guilt, were thereby washed away, as you may see
these Verses.

Therefore
Plant. saith to
a Fool, *Porcum*
immola. Prov.

Apollon. lib. 4.

Πρῶτα μὲν ἀτρέστοιο λυτήριον ἦν φόνοιο,
Τειναμένη καὶ δὴ περδεῖ, σὺ δὲ τέκθῃ, ὥς ἐπὶ μαζοῖ
Πλήμυρον λοχίης ἐκ νηδύθῃ, αἵματι χεῖρας
Τέγγεν, ὀπιμήγισσα δέριον.

Προβάτις βί-
ον ζῶν. Prov.
To live like a
Fool.

A Man with an excellent faculty of Learning
was signified by a She-Goat, because that Creature
hath a very acute hearing.

Lupus aquila-
lam fugit, and
Lupus ante
clamorem festi-
nat. Prov.
Of a timorous
Knave.

A Fool was expressed by a Sheep, therefore
customs, because
is no Beast simpler than Sheep; but the Ram
the Hieroglyphick of a good Governour,
War.

The shameful Manners of a Whore were
marked by a Wolf; from hence therefore
signifies such an impudent Woman, and
a Bawdy-house.

A fearful and a timorous man, was also
represented by a Wolf, for the least accident will

Beast, and although it wants not courage
encounter with an Enemy, it is afraid of a
Man.

Man encompassed in with difficulties and
troubles, was signified by one who held a Wolf
by the Ears.

An unconstant Fellow was expressed by a
Sheep, a Beast mentioned by *Plinius*, of the co-
lour and bigness of a Wolf. It is of the Male

one year, and the next it becomes a Female, as
Collian witnesseth, *Hyenam si observes, sexus*
mutabilis est, marem & feminam alternat. This

figure was also put to signifie a brave Courage,
because he can defie all difficulties, and look upon the
turns of fortune with a generous contempt;

as the Naturalists do say, that the skin of this
Beast can procure unto us the priviledge of
passing through the greatest dangers, without

being hurt, the Man so well resolved, and so well streng-
thened against the attempts of Adversity, can re-
ceive no damage from those things that bring o-
thers to destruction.

A great Hypocrite, or a notable dissembler of
his Intentions, was expressed by a Leopard,
because this Beast doth craftily dissemble, and hide

his head from being seen, that it might with less
difficulty catch its silly prey; for the Beasts are as
easily frightened at it, as they are taken with the

pleasant scent of its Body. When therefore they
run towards it, to delight themselves with
the perfume that it yields; it will cover the

ground with its Paws, until they come within its
reach.

An incorrigible Person was also expressed by a
Leopard's Skin, because there are such spots in it,
that no art can remove or whiten.

Lib.8. cap.30.

Φερζέο μελο-
φόνον τε λήχον
δυσδερχάτ'
αυδης θάνατον
τ' μὲν ποιμνί-
ων καὶ αἰπολί-
ων ὁλοφύει,
πλὴν δ' ἔχ-
ουσι σκυλά-
καςιν, ἀραιο-
τέρησι κύν-
εσσιν. Oppian.
de Venat. l. 3.

Plin. l. 8. Hist.
Nat. cap. 17.

Θάνατον παρ-
αλίστως υπο-
κρίνεται. Prov.
Of one that
dissembles to
do mischief.

*Asinus Egypti-
us, Prov. a
great Dunce.*

A stupid and ignorant Fellow, an enemy to Piety and Religion, was signified by an *Ass*.

The Basilisk was often placed in the presence of the Gods, at their feet, or about their temples, or winding their Tails upon their Heads, to signify their immortality, for this Serpent is of long life. The Kings of *Egypt* had *Asps* represented upon their Crowns, to express the nobleness of their Persons, whom none ought to dishonour or injure without a signal punishment; they are the most Sacred Images and Lieutenants of God upon Earth; and also to signify that he who did rise up against the Prince, did encounter a Serpent, and should meet with nothing but venomous and deadly repulses. A Powerful and Warlike Prince, was signified by a Serpent in the Orb, carefully looking to every thing within the Sphere. The wisdom of this Creature shews necessary wisdom is in the Government of Kingdoms and States.

When the *Egyptians* intended to express an Effect out of a good Cause well designed, they did put a Bird called *Ibis* and a Basilisk together; they do say, that out of the Egg of an *Ibis* the Basilisk doth often proceed; for that reason they break all such Eggs when they find them, for that they should increase the number of such venomous Serpents.

*Crocodili lacry-
mæ, are de-
ceitful tears.*

A slothful Man was signified by a Crocodile bearing on the head the feather of an *Ibis*, which hath such a secret power upon the Crocodile, when its Body is strok'd with it, this Serpent, naturally cruel and rapacious, loseth its former dispositions, and becomes extreme slothful and idle for a time.

Reformation, or the Resurrection was represented by a Phoenix that riseth out of its Ashes, it hath been consumed by the violence of the beams, as it is reported.

Phœnice variar,
Prov. *Plin.* of
a very rare
thing.

Good Parents were expressed by the Pelican, which casts it self into the Flames kindled about the where her young doth lye, to deliver them from the imminent danger.

The Hawk is the *Hieroglyphick* of natural Life, because it lives many years.

The old Musician is commonly represented by a Dove, because they say, that when this Bird is at the Eve of its death, it takes its farewell of the world, by singing most melodious Tunes.

*Dulcia defecta
modulatur car-
mina lingua,
Cantator cyc-
nus funeris
ipse sui.* Mart.
l. 1. 3. Epig. 77.
*Κύκνος μαντι-
πόλοι γόνυ
ὑστατον αείδον-
τες.* Oppian.
de Venat.

The purity, and noble disposition of the Mind, is signified by a Cock, for there is no Bird of a more generous, and braver Courage, undaunted at the sight of eminent dangers.

Reasonable silence, is intimated by the Picture of a wild Goose; for it is reported by *Ammianus*, that when this Bird flies over the Mountains, where numbers of Eagles do make their abode, by giving their natural inability of keeping silence, they take into their Bills a Stone, which hinders them from making a noise, and when they are out of danger they let it fall.

The impious Wretch, was represented by the *Scorpion*, a Creature that lives in the Water, as well as in the Air, and is like unto a Horse; for so wicked, that it will kill Father and Mother, and tear them in pieces with its Teeth.

Plin. l. 9. c. 25.

The ignorant Fellow, who was not acquainted with the manner of living in the World, was painted with an Asses head, and Asses Ears. The *Egyptians* were wont to put the Heads of Animals upon Mens Bodies, to express the inclinations

*Asini caput ne
laves nitro.*
Pro. Don't
spend your
Money and la-
bour upon an
Asses head.

and dispositions of those Persons, who went unto such Beasts.

An honest Man did carry his Heart hanging by a Chain upon his Breast.

The life of a Religious Man was expressed by the Palm-tree, whereof the Root is unpleasant to look upon, but the Fruits and Branches are pleasant both to the Eye, and to the Taste.

The Priests of *Egypt* did wear nothing but open per Shoes, therefore it was the *Hieroglyph* of the Priesthood amongst them.

The Nature of Man, was represented by an up-side down man, having her Hair standing straight up like a Tree, shewing the Image of a Tree turned up-side down. The Hair is in lieu of the Roots; this therefore declares how our Country is Heaven, from whence we have derived our beginning, and thither our affections and endeavours tend.

An Ape, mentioned before, was an odious Creature, employed in the *Hieroglyphicks* to express the Vices of Men. To signify a Dissembler and a Hypocrite Fellow, afraid to discover the Vices and Weaknesses of his Person, the *Egyptians* painted him urinating, and covering its excrements. For that kind of Creature is careful to hide and bury that proceeds from it. An Ape also signifies an impudent and a wicked Fellow, and an abuser of himself.

The Ants are excellent Creatures, full of industry, labourious, provident, ready to give assistance to their Fellows. They were therefore put to express good and labourious Men diligent in their Callings. But to shew a Country decayed by Sicknes or War, the *Egyptian* Priests put a few Ants near an Herb called *Origani*, a kind of Penny-Royal, of such a strong scent

werents hate to come near it. We read therefore, it was the policy of the Eastern Farmers, ngi they laboured to preserve their Corn from kind of Vermin, they covered it with Ori- resse. Thus the Leopards do abominate the smell leasarllick. The Wolves hate an Herb called re and the Owls Plantane; because these have a virtue contrary to the nature of these g bures. A very sober Man was represented by lypd Goat, for it is reported of this Animal, that n the Desert places not frequented, and on by ops of high Mountains and Rocks, that it sel- updrinks, and can subsist a long while without de distance of any water.

the Tiger is a most cruel Animal, therefore it fig- n w a savage Nature, cruel, revengeful, a hater herodness; for it is reported of the Tiger, that it nto an impatient rage when it hears the sound ous by Musical Instrument.

prene Camel is a very useful Animal, strong, labo- a, and very docile; therefore it expresseth a l Man and a good Subject, that submits to the amand of his Superiours; and because this Fouture hath so great respect for its Parents as to oure Copulation with them, a Camel is a Hiero- figick of filial Reverence.

n a Fox is noted for its craftiness, therefore it is mblem of a subtil Fellow, full of wicked in- of ons.

ve good Choice was expressed by a Mouse or a hes for these kind of Vermin can by their smell diurn and find out the best Cheese or Apple a- de gft a great many.

esthe Serpent, named *Dipsac*, caused by its bi- and such a thirst, that nothing is able to appease en therefore this Reptil is put to signifie an

*Camelus Sal-
tat.* Prov. of
a Countrey
Fellow that
would dance.
*Nunquam te
fallace animi
sub vulpe la-
tentes.* Horat.
*Mūs ἀπτιμι-
αυός μῦς*
μῦς Prov.
of one that is
narrowly esca-
ped from a
danger which
he doth not
labour to shun,
for pitch is
poison to ver-
min. Theocrit.

"*Tear réveils.*
 Pro. of one
 that escapes
 out of one
 danger, and
 falls into ano-
 ther greater,
 kills one ene-
 my and raises
 many. *Ovid.*

unsatisfied desire and greediness of any thing. The *Hydra* is the *Hieroglyphick* of an envied Soul, for as this Serpent proceeded from corruption and mud, so the Persons that entertain such a base and ungrateful passion in their Breasts are in such a sordid disposition, that none will judge them made up but of mud and baseness. For that reason the witty Poet hath invented, that Envy lodges in the lowest Valleys, and hides its head among the most contemptible Stuff. To signify that Piety is to be preferred to Impiety, and Religion of Atheism and the Contempt of a Superiour Power, they did picture a Scepter, having on the top a Stork's head, and supported upon the hoof of a River-horse. The Stork is an Emblem of Piety, which the Scepter should maintain and support above the reach of profaneness, intimated by the hoof of the River-horse; for this Animal is cruel and rapacious, it hath no regard of its Parents, but inhumane murders them in its rages. The Prince that will live in safety, must keep such impious wretches, as may be compared to the Brute, under, and not suffer them to rise either by riches or power; whereas it is his interest to promote Vertue, Piety, and Religion, and give encouragement to such in whom they are to be seen.

*Aquila non
 captat muscas.*
 Prov. Brave
 Souls scorn
 mean employ-
 ments.

An Eagle is a noble Bird, therefore it signifies a brave disposition that contemns the difficulties of the World, and the disgraces of Fortune. It signifies also an understanding employed in the search of sublime mysteries.

To express a Man dead in a very old age, the Egyptians did paint a dead Raven, for this Bird lives a great while.

A Sparrow was the *Hieroglyphick* of an happy increase

se of the year, as a Hawk was of a prudent, virous, just, and brave man.

The Pigeon was the *Hieroglyphick* of Conti-
nity, Chastity, Mutual and Conjugal love. For
bird is chaste in its embraces, and extreme lo-
to each other. Therefore to express the
ports of two amorous persons, the *Egyptian*
did put two Pigeons kissing one another.
when they signified an excellent disposi-
not subject to be inflamed with choler, a
of a meek temper, they painted a Pigeon
with its rump lifted up, for the Naturalists have
notice that this Bird hath no choler; there-
one *Greeks* to express an extraordinary meek-
did speak of *ἡμεῖς πάλαι* of the meekness of
pre or Pigeon.

The Swallow distributes its meat equally to all
young ones, therefore it hath been the *Hiero-*
Bek of Justice and Equity. It was also put to
as an unconstant Friend.

The Parrot was the *Hieroglyphick* of an elo-
Man, because no other Bird can better ex-
itself.

The Mew is a Sea-Bird, so light, that it is carried
away with the wind; therefore it is put to
the unconstant and foolish Men, unsettled in
*Cephi vocan-
tur, i. e. fatui
homines.*

owls are unhappy Birds, the foretellers of
distresses. When they were put together, they
signified Discord and War; and as this Bird
dedicated to *Apello* the God of Prophecy and
soothsaying, it was the *Hieroglyphick* of a
slayer, and of an Impostor; for such as pre-
Bing an ability of foretelling the time to come,
assistance of Nature and Art, must play the
impostor.

A Creature proud of its natural perfections, signified by a Peacock with beautiful Plumes, posture of admiring them, and exposing of to the Sun-beams.

A Grasshopper was the *Hieroglyphick* of an Egyptian Divine, Learned in the Mysteries of Heaven for as the Grasshopper deserved their admiration because that it sings so well without a Tongue that these Men that attained to such excellent perfections, as the knowledges of God and the Superior Beings, by dark *Hieroglyphicks*, and significant shadows did require no less their esteem and admiration. It was also the representation of an incessant prattler, for this Creature is never quiet in the Summer, but fills the Air with its immature tune Singing.

Polybi. Prov.
Fools and Misers.

Ælian.

Πολύποδ
νόστον ἔχειν.

Prov. of a
greedy fellow

Χαμαιλέον
ἐν ταῖς ἀλλο-
τρίαις.

More change-
able than a
Chameleon,
Prov.

Arist. l. 2. de
Nat. Animal.

Pilin. l. 8. c. 33.

The Pourcontrol is a greedy Fish that swallows all that comes next to it when it is hungry; therefore put to express a covetous Miser, who scrapes together the Wealth of this World.

A Chameleon was the *Hieroglyphick* of an Heretic, that studies to please the times in which he lives, and that can be of any Religion, and takes Impression that will serve his present turn; so reported of this Animal, that it can change into any colour but white and red.

The Tortoise lives in the Water and upon Land it is a Creature that carries upon its back its house. The Egyptians represented it swimming on the bank of a River, surrounded with the hot beams of the Noon-Sun, to signify a poor wretch fallen into the power of a Tyrant, from whose Hands he cannot escape, for they say that the Sun beams do charm the Tortoise, that it can scarce move, and change its residence. It is of a nature very slow and slow in its march; therefore it was the

ick of sloth. And because it is alwayes for-
against the Attempts of its Enemies, it
sents a Man ready and armed against the
ns of such as would labour to injure his
En.

he Oysters are *Hieroglyphicks* of our humane
ation, as *Plato* saith, the Soul of Man, a Sub-
e as different from the Body as the Oyster is
the Shell, does stick to it, and is imprison-
it. The weight of the Oyster-shell keeps it
ge, and forces it to remain in the bottom of
sea; so Man's Body doth yet retain his Soul
se lower Regions, and keeps it from rising to
uperiour, where is an abode more suitable to
nature.

dition in a Commonwealth was intimated by
Lobsters fighting one with another. The
-Lobster is a great enemy to the Serpents and
es; therefore the *Egyptians* Priests did put it
gnifie a temperate Man, who suppresseth his
and wicked affections that are the most dan-
as Serpents unto his Soul.

CHAP. III.

Several other kind of Hieroglyphicks drawn
from the Dispositions of Living Creatures.

HE Lion is bold, couragious, strong, and ter-
rible to all other Animals; he is therefore the
glyphick of a stout Commander, and of a brave
querour. It is reported of the Lion, that when
sick of a Feaver, his only remedy is an Ape,
h he doth naturally hate, because the Ape
with him, that is the King of Beasts.

*Leonem larvâ
territus. Prov.*

The

Ρινοκέρως δ'
 ὄνυχ', μὴ
 ἔσθ' ὁρμας
 αἰδουκτῆς
 πολλὸν μείζων.
 Orrian faith,
 that they
 are all Males.
 Πάντες δ'
 ἄρρενες εἰσὶ, καὶ
 ὁπότε θῆλεις
 ὀρεῖται καὶ τὸ
 δυνεῖν ἐδ' αὐτῶν.
de Venat. l. 2.
 It is an Enemy
 to the Ele-
 phant. *Plin.*
l. 8. c. 20.

Talpa cecior.
 Prov. Blinder
 than a Mole.

Κυνὲς οὐ μὲν
 ἔχουσιν. *Hom.*

The Rhinoceros is the Unicorn of the
 tures, for there is no such Brute as is des-
 unto us, like a Horse, with a freight Ho-
 the Forehead, as the Learned *Bochartus* hath
 ved. This Animal is not much inferiour
 Elephant, either in strength, courage, or bign-
 Body. It is very cholerick, therefore it is
 express anger.

A Horse covered with his Harness, is a
 Hieroglyphick of War, Speed; and among
 Soothsayers, of the Supreme Command, and
 Victory, as we may see in the Dream of *De E-*
 related by *Curtius*: He saw *Alexander* enter
 into *Babylon* in a *Persian* Habit. The Sooth-
 did then declare, that *Alexander* would gain
 Victory.

A Prophet, or a Prophecie, was expressed
 Mole, a Creature that is without Eyes, to
 how Man is naturally blind, and can have no
 fore-sight of the time to come, by the wo-
 Nature, without a Divine Revelation; and
 the intricate events of the future, do appear
 us with many doubts and dark shadows, wh-
 hinder us from a perfect and clear discovery.

A Dog, with a Diadem upon his Head, is
 the representation of a Law-giver, and a di-
 Prince. The Nature of this Creature teach-
 us diligence, care, and watchfulness in our
 ployments, obedience and love to our Super-
 and faithfulness to our trust. As a Man
 Dogs head, signifies an impudent Fellow,
 Ape an Hypocrite.

The Ants are the wisest of all Insects, they
 laborious, provident, loving to one another,
 willing to yield their assistance to their dis-
 Nature, therefore their virtues have descri-

amongst the other Hieroglyphicks of Egypt,
daily imitation.

was expressed by two Rams, running at
each other.

Hyena, mentioned before, is a strange sort
of animal, put to signifie contention, or uncon-
cealing.

Leopard, was intimated by a Tyger devouring
a Lamb; a good eye-sight, by a Lynx, which is a
kind of kin to a Wolf.

The Bear comes into the World with mishapen
parts, as the Mothers do so lick the young, that at
length the Eyes, Ears, and the other Members ap-
pear; therefore the wise Egyptians have made him
the Hieroglyphick of a good Proficient, whom time
and labour bring to perfection. It is also re-
lated of the Bear, that he seeks Bee-hives, not
out of a desire of Honey, but only to provoke the
Bees, and oblige them to sting his lazy body, and
purge the corrupt blood that troubles him.

Watchfulness, or Watchfulness, was expressed, ei-
ther by the Head of a Lion placed upon an Altar,
or by a Hare. Of the first it is said, that it sleeps
with the eyes open.

The Female Viper destroys the Male at the time
of copulation, and the young ones revenge their
father's death, by gnawing out the Belly of their
mother, and opening a passage that way to enter in-
to the World; therefore the Viper expressed the
vice of too much love, and ingratitude.

The Scorpion is a little Creature, more fierce and
venomous than strong, nothing can cure the
bite but its blood. It is cunning in watching a
good opportunity, to wound an inconsiderate Passen-
ger; therefore it is the Hieroglyphick of malice
and wicked subtilty.

τίκτηι δ' ἡμο-
τελές, καὶ ἐμο-
μελισμένα
τεκνα, &c.
Ὡς ἀρετῇ
λιχμῶσαι φε-
λως ἀνεπλά-
σαστο παῖδας
Oppian. de Ve-
nat. l. 3.

The

Καὶ Σαλα-
μάνδρειον δό-
λιον δάκνῃ
αἰὲν ἀπεχθές,
ἦτε καὶ ἀσβε-
στοῖο δ' ἐκ πυ-
ρὸς οἶμον ἐ-
χουσι ἑαυτοὶ
ἀκμυλῶν καὶ
ἀνώδυνον, &c.
See Nicand.
Theriac.

The Salamander lives in the flames, w^h are receiving the least prejudice, from the violence to i the heat, because, as *Munster* relates, and as an i Authors observe, it is of such a cold and lypb constitution, that the Fire cannot speedily e V a power to prejudice it. The *Egyptian* that did therefore put it to signifie a brave and est, rous courage, that the Fire of affliction o's, i overcome nor consume. *Plinius* observes o her. Beast, that it infects all Fruits that it touchet her leaves them some impression of its cold nature e E that they become afterwards as dangerous as fly, with.

The Owls are Enemies of the Storks, e ref therefore these do fly in the Evening, *Ælian* it h that they arm themselves with the Leaf of a tree, which hath the virtue of protecting of l from the violence of Owls; for if they of nt, touch this kind of Leaf, they are deprived of the li of their Senses, as if they were bewitched. is. Bird is of an excellent disposition, the young ved do help the old, and furnish them with Food, perit they are not able to provide it for them, he S therefore in Hebrew *David* calls them חסידים ppy 104. 17. from the Root חסד Mercy or Good ant because this Bird is of such a compassionate Bab merciful Nature, as to support the weakn Q their Parents: This good Bird shames the use positions of Mankind. ter,

It is an enemy
to Serpents.

When they fly
together, they
represent a Δ,
therefore the

Poet saith, *Turbabit versus, nec litera tota vacabit, unam perdideris f
medis avem. Martial. l. 1. 13. Ep. 7. 5.* They are named the Birds of Hon
medes, because from them, e took the Letter Δ, which they repres
flying in Companies.

There are also many remarkable things re ed of the Cranes: When any of their company fa s. to disgrace, they all fall upon him, as the com The er E

are wont in every Nation; for they will injure him, whose unhappiness it is to have an ill Report; therefore this Bird was the Hieroglyphick of Democracy.

The Vulture signifies Mercy, for the Naturalists say that she never seeks any Prey, nor flies from any, until the young ones come to a handsome age, in the mean while, she nourishes them with her blood, which he causeth them to suck from her Thighs and Breast.

The Eagle was the Hieroglyphick of Prosperity, a Noble Mind, and of Liberality. *Munus. Prov.* with, that the Eagle freely gives of its plenty to the rest of the Birds, that come round about it, and hath any thing to spare.

The Owl is an ominous Bird, the Hieroglyphick of Death, and Unhappiness, of a wicked man, or of an Hypocrite that hates to be seen in the light of the Sun. Nevertheless, when she is perceived flying, the *Augures* have judged, that this was a sign of Victory and Prosperity.

The Soothsayers never lookt upon the Goose as a happy Bird, because of its importune and unquiet cry. The *Egyptians* did thereby express a Babbler, or a silly Poet. *Noctua volat. Prov.*

A Quail was the Hieroglyphick of Impiety, because they say, that this Bird doth furiously peck, and torment her self, as if she were offended when the Crescent of the Moon first appears.

The Ostrich did signify Justice, because most of her Feathers are of an equal length. A Bat, a creature raised from the dust to an undeserved degree of Honour. And because these last kind of Creatures do assist one another, and stick close together, when *τίκτει δ' ἀπλετον ὄν, ὅσον χαλεπὸν τόπον ὄρνιν. Oppian.*

when they apprehend any danger, two Bees represented together, to intimate mutual love and friendship, which should oblige us to give aid to one another.

Plin. l. 2. c. 21.

It is reported of the Lapwing, that it is a devourer of Grapes, therefore many times giddy by too much eating of the Grape. Nature hath taught unto it a secret, to remedy and prevent this mischief, when it perceives some corruption of the violent Grapes in its Brain, it eats an Herb called *Capillus veneris*, and by the *ἀσπάρτον*, which hath the virtue to stop the running of the Wine, and keep the vapours from the Brain.

See the History of Bees, by Charles Butler.

The Bees have amongst them a most ingenious Commonwealth, and a good Government; they are all obedient to their chief Commander and never revolt from his Authority. They follow to his Sentence, obey his Commands, follow his motion and leading; therefore they represent a Kingdom subject to their lawful Sovereign.

Ælian.

The *Ephemeræ*, are Creatures that live but one day, and therefore they are excellent Hieroglyphicks of the shortness of our Lives.

Delphinum nature docet.
Prov. Thou teachest thy Master.

The Dolphin hath obtained amongst Men great honour to signify the King or Emperour of the Sea, because they say that this Fish is kind of his Nature; and because it is so swift in swimming and so grateful to Benefactors.

A Crab-fish, was the Image of an unconstant Man, because it goes not always in the same manner, but sometimes forwards, sometimes backwards. This Fish lives in holes under Rocks. The Egyptians did therefore put it to signify the Holy Mysteries, that were brought into light.

A Lampray, with an Eel, was the *Hieroglyphick* Adulterers, for the Lampray is a Fish that seeks Company of other Fishes of the same shape; that reason some say that they are venomous, cause they joyn themselves with Snakes, and are Water-Serpents.

The Head of Man signifies sound Judgment, Wisdom; his Hair cut off, violent grief or rage, if growing, Liberty. Baldness and y Hairs, are Marks of old Age. The Fore-head is the Seat of Pride and of Impudence. The wide open, was the *Hieroglyphick* of Wisdom Justice: It is also the seat of Contempt, of e, and the discoverer of the Passions of the Soul. The Nose is a Mark of the nimbleness of our apprehension, and the excellency of our understand-

The Mouth is the *Hieroglyphick* of Modesty; Heart of Sincerity; the Shoulders of Strength; washed hands of Innocency; the right-Hand Power, Fidelity, and Favour. The Knees, are xpress Humility; the Hat freedom; a Crown, nity; a Scepter, Power; a Buckler, Defence; Arrow, Speed; a Spear, War or Valour; a pair Ballance, Equity; a Sword, Revenge or Cruel- A sitting Posture, intimates Security; A Chari- Honour; a Ship, Help in need; an Anchor, Hope; Caduceus, Truce, Peace and Agreement; ains, Bondage; a Key, Security and Freedom Egress and Ingress. The Palm and the Law- are Emblems of Victory, and deserved Ho- r; the Myrtle of Pleasure; the Cedar of E- nity; the Oak of Strength; the Olive-tree of itfulness; the Vine-tree of delight and Joy; Lilly, of Beauty; the Globe of Perfection; a amid, of the Nature of the Soul of Man,

Ἐπὶ καρπῷ
χρῆμα γέροντος
ἔλαβε δεξιῇ
ἐν ἡμῶν, μίσητος
δείσιν ἐνὶ θυ-
μῷ. Hom. Il.
ult.

Wemic's Four
Degenerate
Sons, p. 100.
A Comparison
between Art,
Nature, the
Devil, and
God.

Vide Calium,
pag. 54.

Calium. p. 305.

Regum funera
in ejusmodi
adhibebantur
tunicis, ne cor-
poris favilla
cum reliquis
miseretur
cinere.

Plin. l. 19 c. 1.
Et hoc mortu-
ales vocabant
quibus cadave-
ra inducebantur.

Let us compare Art, the Devil, Nature, and God together: Art can do strange things, yet it can only imitate Nature. *Architas Tarentinus* made a Dove so cunningly, that they made it fly in Fire, Air, as if it had been a living Dove; and the *Egyptians* made their Gods so cunningly, that they seemed to laugh, smile, and frown: And *Xenocritus* painted Grapes so lively, that he made the Bees come and fly upon them: *Apelles* painted a Horse so lively, that he made the Horses passing by neigh; and Dogs so lively, that he made the Dogs passing by to Bark, when they saw the painted Dog: But *Archimedes* surpassed all, he made a Heaven of Brass so curiously, that one might have seen in it the seven Planets, and all the Moon's motions.

But the Devil can far exceed Art, and all the Skill of Man, yet the Secrets of Nature can far exceed Art or the Devil. The Stone *Carystius*, of which was made a netelis, fit to be spun as Wood or Flax, and they made Napkins of it; which when they were unclean, they cast into the Fire, and yet they became as white as they were before, and yet the Fire burnt them not: When the *Romans* burnt the Bodies of the Dead to ashes, how preserved they the ashes of the burnt Bodies, from the ashes of the Wood which burnt the Bodies? They had a sort of Linnen, which they called *Asbestinum*, which they did wrap the Bodies into, which Cloth burnt not, but transmitted the Fire to the Bodies, and preserved the ashes of the Bodies by themselves: There was a great force in Nature: So the Hair of a Salamander cast into the fire will not burn; when the Hairs of *Servius Lucullus* were cast into the Fire, the Devil could not preserve them from burning, without some natural means: And

Na

ure exceeds Satan far, but God the Chief and
 reme Cause far exceeds Art, Satan, and Na-
 . When the three Children were cast into
 Fire, by Faith they quenched the Flames of it,
 . 11. 34. and their Bodies were not burnt,
 ch were combustible in themselves, neither was
 e any means to hinder the Fire not to burn
 n, but only Gods Power: So the Bush burnt,
 consumed not, *Exod. 3. 3.* by this Power of

CHAP. IV.

Some few notable Observations of several Places
 of the World, and of Animals.

Hilost. speaks of a Water named *Asbamea aqua*, *Bochart. in*
 which is sweet and pleasant to such as are *Chanaan l. 29.*
 est and faithful, but dangerous to all wicked *Pendant dam-*
 unfaithful persons: For if these last offer to *nantq; nefando*
 k of it they fall into a sudden distemper. The *perjuros furto*
 e *Asphaltites* in *Judea*, is pestilentious; the *quos tatto fla-*
 ours that rise out of it, are so deadly, that they *mine cecant.*
 not suffer any Bird to fly over alive, nor en- *Priscan.*
 any living Creature in the Water. *Pindar.*

in *Epirus* there is a Fountain, whereof the Wa-
 ath the virtue to extinguish a lighted Torch,
 light it again if it be dipt in the Water.

The River *Sabbaticus*, which is in *Syria*, is very *Joseph. de Bel.*
 arkable, because on the Sabbath-day the Stream *Jud. l. 7. c. 24.*
 remain still, without moving one way or the
 r; but during the six days of the week, it
 with as much rapidity as other Rivers. *Pli-*
 mentions it, *lib. 31. cap. 2.*

Aristotle tells us of a Fountain in *Sicilia*, which kill'd all the Birds that were cast into it, but call'd the other Animals to return to Life, when they were expiring.

*Plin. lib. 2.
Q. Cuxina.*

The Fountain of the Sun, mentioned by *Plinius* in *Africa*, did yield water of a different temper, according to the motion of the Sun in the Firmament; at Noon it was cold and sweet, but at Night it was hot and bitter.

Stat. lib. 1.

Virgo Aqua, or the Virgins Stream, had a constant, and an excellent virtue upon Maids, whose happiness it was to forget themselves, and their Virginity. If they washed their Bodies with this water, they recovered again the stolen Juvenility, and became as perfect Virgins as before.

Lib. 3.

Strabo speaks of the Woods of *Juna* and *Dalmatia*, which were upon the Confines of *Dalmatia*, all the Wild Beasts that entred into them, became tame and mild; and lost their fierce and savage Natures; so that afterwards they did not do the least injury to Man or Beast.

*Alian.
Inter saporis
fertur alitum
primus Ionica-
rum gustus
Atagenarum.
Mart. l. 13.
Ep. 61.*

It is observed of the Bird *Atagen*, that it can use its Bill only to express its own Name among Men; Therefore it may be compared to the virtuous, who are continually singing their praises.

Many Authors do speak of a strange Bird which hath no feet, but a most beautiful variety of colours. In *India* they name it the Bird of Paradise.

Plutarch.

It seldom rests upon the ground. It is always to be seen flying in the Air. *Gesner* describes it in a Poem.

*Gesner.
Alian.*

The Egyptians have taken notice of the Dog in their Country, that when they drink of the River *Nilus*, they lap up the water running, for fear of the Crocodile, Nature hath furnished them

much sense of the danger of abiding still upon Banks of that great River.

It is reported of the Elephant, that it hath a great respect for beautiful Women. If it comes into their presence, when it is in its rage, the Divine Rays of its Eyes will oblige it to a mild and a peaceable behaviour. It will stand amazed at the sight of our fair faces; therefore it seems, that an excellent Beauty is able to calm the fury of this powerful Animal, and to act wonders amongst Beasts, as well as amongst Men and Angels.

The Particulars, and many other strange things of natural Beings, are related by the Authors. He that will see more of them, may find them registr'd in *Plinius, Albertus Magnus, Calius Rhodiginus, Strabo, Aristotle, Munster, Kircher, &c.*

The End of the Fifth and Last Book.

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* *Caii Plinii Cæcilii Secundi Epistolæ & Oratio Panegyrica cum Notis illustratæ.*

* *Rhetores selecti, Gr: Lat: Demetrius Phalereus, de Elocutione; Tiberius Rhetor, de Schematibus Demosthenis; Arrianus Sophista, de Rhetorica; Severi Alexandrini Ethiopica Demetrium emendavit, reliquos è MSS. edidit & Latine vertit; omnes Notis illustravit Tho. Gale, S. Co: M.*

* *Γεωργίῳ Διακόνῳ πρωτεπίτῳ, καὶ Διαιτοφύλακῳ τῷ Παχυμέρῳ τῇ ᾧ Αἰσοτέλῳ Λογικῆς. Georgii Diaconi, Primarii Judicis, a Scriniorum custodis Pachymerii, Epitome Logices Aristotelis.*

* *Reflections upon the Council of Trent, by H. C. de Zancy, M. A: Ch. Ch:*

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* *Lucii Cæcilii Firmiani Lactantii Liber ad Donatum, Confessorum de mortibus persecutorum cum Notis Steph. Balguy Oxon 1681.*

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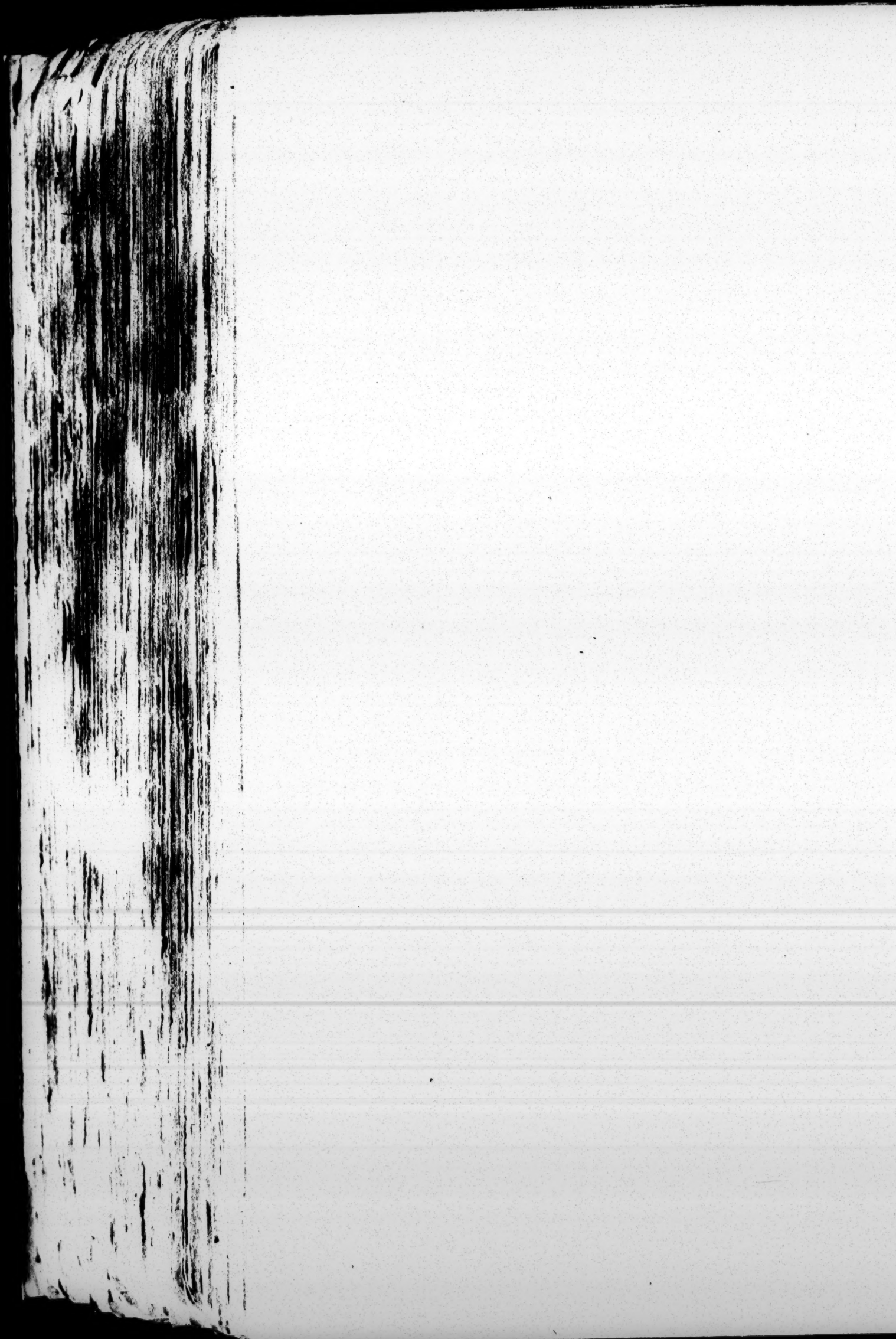
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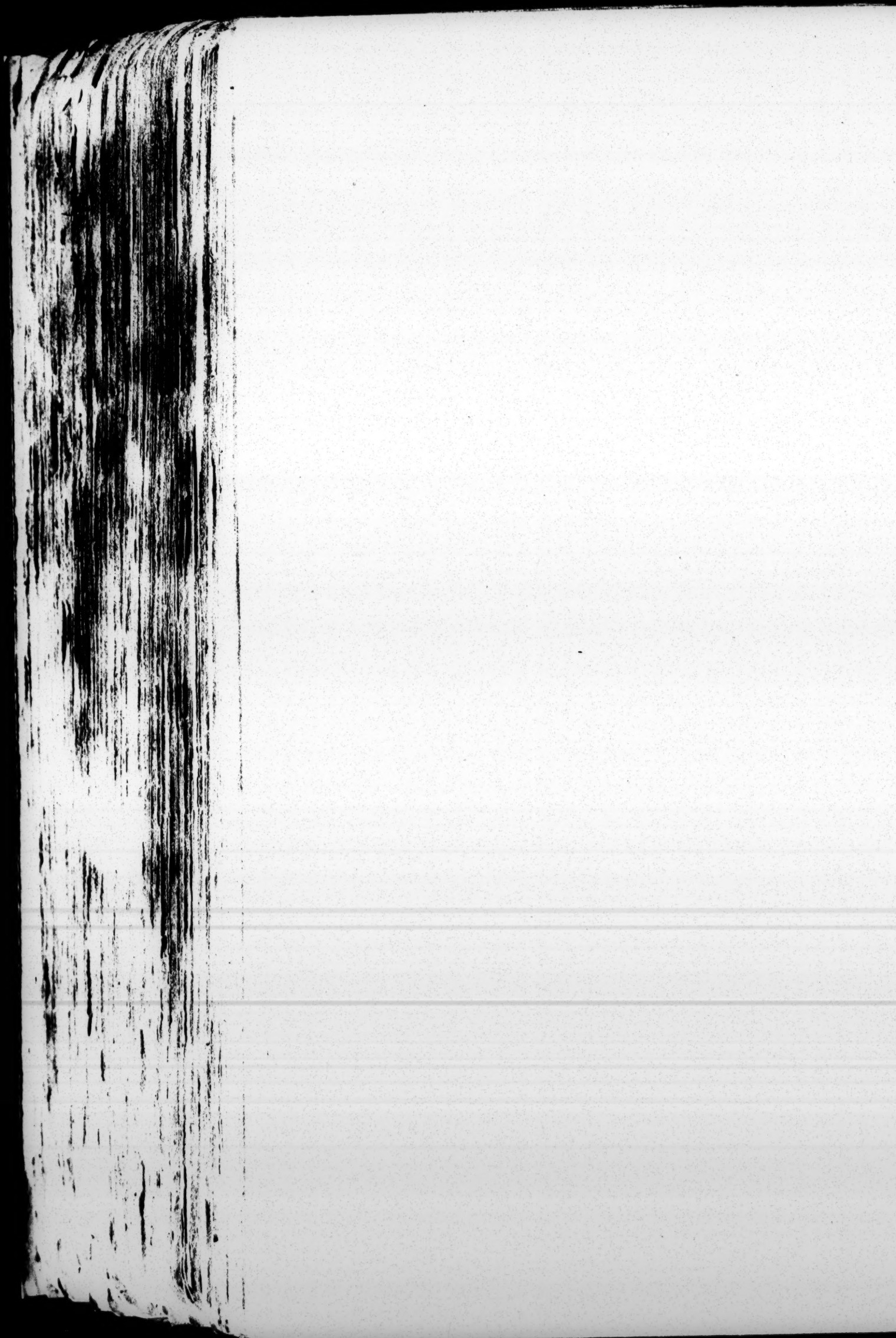
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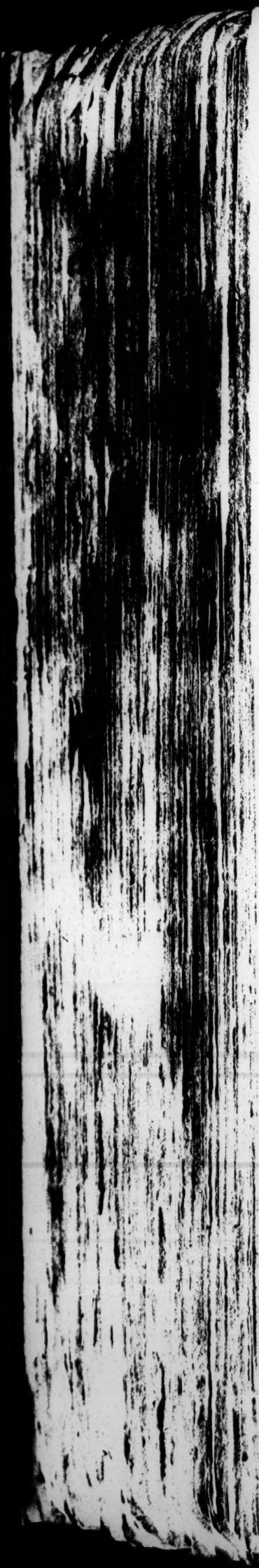
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